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From the collection
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Hosea Ballou.

THE

# UNIVERSALIST PULPIT;

CONTAINING

# SERMONS

BY

HOSEA BALLOU, E. H. CHAPIN, THOMAS WHITTEMORE,
O. H. TILLOTSON, T. B. THAYER, JOHN MURRAY,
LEMUEL WILLIS, AND A. A. MINER.

WITH A FINE LIKENESS AND BIOGRAPHY OF EACH.

"Go ye into all the world, and preach the gospel to every creature."

Third Edition.

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# BIOGRAPHY

BY THOMAS WHITTEMORE.

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Rev. Hosea Ballou, Senior Pastor of the Second Universalist Society in Boston, will enter his eighty-first year in April next. His father was Rev. Maturin Ballou. The latter was born in Rhode Island, where a large part of his life was spent. He officiated there, for some years, as a Baptist clergyman; and, about 1767 or 1768, he removed to Richmond, N. H., then a new settlement, where the subject of this sketch was born, on the 30th of April, 1771.

He spent the chief part of his minority with his father. The doctrine of Universalism had been embraced by a few individuals in that vicinity, but was regarded by the people generally, especially church members, with great abhorrence. Young Ballou, in his nineteenth year, joined the Baptist church, of which his father had been pastor. It was, however, but a short time afterward that he became doubtful of the truth of the doctrine of endless misery; and these doubts increased, until he was fully convinced of its falsity, and of the truth of the great and glorious doctrine of the final holiness and happiness of all men. He was excommunicated for this belief, although his character, in the view of the church, was blameless. He soon began to proclaim his new opinions, and preached his first sermon in the town in which he was born, in the fall of 1791, from 1 Cor. i. 30. Immediately after, he commenced to travel in different parts of the country, preaching and teaching school; and we may name the

County of Worcester, in Massachusetts, and the States of Rhode Island and Connecticut, as the principal scenes of his labors.

The place in which he was first settled, as a preacher, was Dana, Mass. In 1796, he was married to Miss Ruth Washburn, of Williamsburg, Mass.; a lady who is still living, and who has done all to make his life a happy one that it is in the power of woman to do. While Mr. B. resided in Dana, he preached principally in that town, and in Oxford and Charlton. In 1799 he attended the General Convention of Universalists in Woodstock, Vermont, which was the first occasion of his going into the interior of that State. This visit made him acquainted with several of the prominent Universalists of that region; and, in consequence of this acquaintance, he removed, in 1803, to Barnard, and took charge of the societies in Barnard, Woodstock, Hartland, Bethel, and Bridgewater. He resided in the first named of these towns. Soon after his settlement, he wrote his "Notes on the Parables," the first edition of which was published in 1804, in pamphlet form. It was greatly enlarged in the second edition, which was published in Portsmouth, N. H., in 1812. Soon after the "Notes" were published, Mr. Ballou proceeded to write his "Treatise on Atonement," in which he took the ground that God was never unreconciled to man; that man was the party who needed reconciliation, for God is love, from eternity to eternity; and that God's love to sinners was the cause of Christ being sent, by the Father, to redeem them. He held that Christ was not God himself, but the Son of God, — a distinct being from the Father, — a *created* being; — a doctrine which he had believed and preached for ten years before this time [1805.] He must, therefore, be regarded as the earliest American defender of Unitarianism the country has produced.

In 1809, Mr. Ballou removed to Portsmouth, N. H., where he was installed November 8th, the sermon on the occasion being preached by Rev. Edward Turner, then of Salem. While residing here, he had several controversies with the clergymen of the place, among whom may be named Rev. Messrs. Walton and Buckminster. Mr. Ballou remained in Portsmouth until June, 1815, when he accepted the invitation of the Universalist Society in Salem, Mass., to become their pastor.

His connection with the Society in Salem was not of long continuance, for he removed to Boston, and became the pastor of the Second Universalist Society in that town, in December, 1817. This Society

had just finished their house, the present venerable structure, on School Street. They never for a moment had a thought of seeking any other pastor than the Rev. Hosea Ballou, if it were possible to obtain his services; and, accordingly, two months before the house was ready for dedication, a letter of inquiry was despatched to him, to draw out his sentiments in regard to a removal to Boston. In the mean time the house was hurried on to completion. Rev. Messrs. Jones, of Gloucester, Turner, of Charlestown, Ballou, of Salem, and Dean, of Boston, were invited to join in the dedicatory services; Mr. Jones to preach the sermon, and the others to arrange the remaining services at their discretion. The dedication took place on Wednesday, October 16th; and, on the following Tuesday, a meeting of the proprietors was holden, and Mr. Ballou was invited to take the pastoral charge by a *unanimous* vote. The salary was fixed, at first, at thirteen hundred dollars per annum, to which donations of fuel were occasionally made. Mr. Ballou was installed on December 25, 1817. Rev. Paul Dean preached, on the occasion, from Acts xx. 24. He also gave the fellowship of the churches. Rev. E. Turner, of Charlestown, made the installing prayer, and gave the charge. Rev. Joshua Flagg, who had succeeded Mr. Ballou at Salem, offered the concluding prayer.

Thus was Mr. Ballou duly installed as pastor. The congregations that attended on his ministry were exceedingly large. He soon became widely known for his eloquence and boldness, and the novel nature of the subjects discussed by him. His preaching was of a controversial and doctrinal character. He explained, in his discourses, those texts which had been supposed to teach the doctrine of a judgment in the future state, and endless torment. He was repeatedly called on, by letter, from inquirers after truth, to preach from particular texts of this character; and, as he gave public notice of the times when he would consider such passages, his audiences were immensely large. It was usual to see the meeting-house filled, in the forenoon, so that it was difficult to obtain a seat; in the afternoon, many would be obliged to stand, especially in the galleries, and around the heads of the stairs; and in the evening the aisles would be crowded, above and below. Immediately after his settlement, Mr. Ballou preached a sermon from 2 Thess. i. 7–9: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on

them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." He attacked, with great force, the common doctrine of a general judgment, in the future state, for the actions of this life; and showed that his text gave no support to it. This sermon was published by Henry Bowen, and roused the indignation of Rev. Timothy Merritt, one of the Methodist clergymen of the town, who came out with an octavo pamphlet, entitled, "Strictures on Mr. Ballou's Sermon," &c. Mr Ballou followed with a "Brief Reply" to the "Strictures;" and then came Mr. Merritt again, with "A Vindication of the Common Opinion relative to the Last Judgment and the End of the World, in Answer to Mr. Ballou's Reply." But the controversy did not end here. Mr. Ballou appeared with another pamphlet, entitled, "A Brief Reply to a Pamphlet entitled, 'A Vindication of the Common Opinion relative to the Last Judgment and the End of the World, in Answer to Mr. Ballou's Reply.'" Here the matter ended; and, whatever Mr. Merritt and his friends may have thought, the effect of the controversy was decidedly favorable to the rising popularity of Universalism.

For the last six or eight years preceding the rise of the Second Universalist Society, Universalism had produced little or no excitement in Boston. The First Society remained stationary. Mr. Dean, its pastor, preached little on those subjects on which he differed from other sects. In the vicinity of Boston there was no movement in favor of Universalism. There were scarcely ten Universalist pastors in Massachusetts. The cause was evidently languid. The rise of the Second Universalist Society in Boston, and the removal of Mr. Ballou thither, produced a new state of things. There arose a commotion among the elements; but the effect was to purify the atmosphere, and give men a clearer and more extended vision. New Societies, holding Mr. Ballou's sentiments, soon began to arise around Boston; among which may be named the Societies in Roxbury and Cambridgeport. There was evidently a movement over the eastern part of the State, and adjacent States. The Society in Milford, Mass., erected an elegant house of worship, which was dedicated in January, 1821. A Society was formed in Providence, R. I., which built a splendid temple; and a meeting-house was also erected in Portland, Me. The people from Cape Cod frequently were in Boston on Sabbath days, and many of them attended on Mr. Ballou's preaching. They carried

the seeds of truth into that section of the State, and societies sprung up in Barnstable, Brewster, Plymouth, &c., &c. In 1821, the fact was announced, (and it was very remarkable for that day,) that there were *twenty-three* Universalist societies in Massachusetts. We scarcely know where that number could have been found at that time. To the best of our recollection, there were two societies in Boston, two in Gloucester, and one each in the towns of Charlestown, Salem, Roxbury, Cambridgeport, Scituate, Shirley, Attleboro', Canton and Stoughton, (one society for both,) Marlborough, Milford, Oxford, Brookfield, Hardwick, and Dana. Some of these were small. We do not attribute to Mr. Ballou the rise of all the societies named; but it cannot be denied that his labors gave a new impulse to Universalism in Massachusetts.

Mr. Ballou preached many other sermons that were published, and especially a series entitled "Lecture Sermons," consisting of twenty-six, delivered on alternate Sabbath evenings, in the course of the year, between the months of July, 1818, and July, 1819. There were also other sermons published, preached by him, which were subsequently collected into a volume, under the title of "Select Sermons." In these two volumes Mr. B.'s opinions are plainly stated, and logically defended. He shows, with great clearness, that the passages of Scripture generally used to sustain the doctrine of a judgment in the future state have no rightful reference to such a subject, but are applicable only to the things of time.

Mr. Ballou remained the sole pastor of this society for about twenty-five years, when it became the mutual wish of him and the people that he should be released somewhat from the cares that had laid upon him. A colleague was obtained; and, since that event, he has been at liberty to travel, as his inclination permitted. He has visited several of the States, attended many meetings of associations and conventions, and preached the gospel in a great number of places. He is now almost as able to preach as he ever was; and he is listened to, not for what he *was*, but for what he *is*. Seldom, very seldom, do we see a clergyman, so nearly fourscore years of age, who has the strength of body and vigor of mind that Father Ballou possesses. We cannot look into the future; but, if we may judge from his present health and strength, we should not be astonished if he should live, and continue his public labors, for ten years to come

# PREFACE.

THERE are many considerations which seemed to call on the author of the following discourse to attempt to compose it, and also to present it to the public, and especially to the numerous fraternity of believers in the blessed doctrine of the divine paternity, and the universal brotherhood and final salvation of all men, through the mediation of Christ Jesus, as taught in the Scriptures of divine truth.

It having pleased our Heavenly Father so long to continue the life and ministry of such an unprofitable servant, and to bestow on him so many and great, as well as unmerited, blessings, notwithstanding his numerous imperfections, he is not entirely ungrateful; but feels it not only a duty, but a blessed privilege, in this way to leave a testimonial of his gratitude to the Giver of all mercies.

The favorable regard, and even respect, shown by the whole circle of our ministerial fraternity to one who not only knows, but feels, his unworthiness, lays him under great obligation to express his sense of their kindness, and to pray most devoutly that Heaven may bestow on them a rich and ample recompense. They will not only regard the wish of their brother, to have the things in remembrance of what he has written, after his decease, but will impute whatever of error they may discover in them to no want of sincerity. There is no one thing which the author of the following discourse more desires of his brethren, than that they may continue satisfied that the Holy Scriptures contain a revelation concerning gospel doctrine, and man's duty and final destination, sufficient to make us wise unto salvation, through faith in Christ Jesus. Speculations concerning man's future state, and opinions founded on his free agency, not taught in the Scriptures, must endanger the

brotherhood to divisions as pernicious as formerly arose in the ancient councils of the church. If all would duly consider that we have as much reason to be thankful to God for the right use of all the faculties of the soul, as for those faculties themselves, it would, doubtless, keep us in that humble condition of mind which would preserve us from all vain-glory, out of which grow strife and contention.

In particular, and in a special manner, is this valedictory discourse presented to the author's Christian friends composing the church and congregation in this city with whom he has enjoyed pastoral connection for thirty-three years. Although the society has met with some painful trials, no difficulty has ever, for a day, disturbed the union which subsisted between the minister and his people. And, notwithstanding the minister felt deeply the afflictions through which the society had to struggle, he enjoyed a firm confidence that an all-wise Providence would overrule all for good; and it yields him unspeakable comfort and repose to see what he is permitted to see, — the church, the congregation, and the Sabbath school, all flourishing, like a well-watered garden, under the care and supervision of a pastor according to God's own heart, who is able to feed the sheep and lambs of his flock with knowledge and understanding.

For all the favors the writer has ever received of his friends in Boston, and the ample support granted him and his family, by the society, he wishes to leave this testimony of sincere gratitude.

For all the writer knows, this valedictory might have been longer delayed; for he has no special presentiment of mind that his decease is to be immediately. Yet, one in the eightieth year of his age ought to be ready for an event which must effectually prevent further opportunities here on earth. Add to this the consideration that strength of mind has already sufficiently declined, to suggest that it may very soon be gone. ADIEU.

# DISCOURSE I.

2d Peter 1: 15. "Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance."

Fully to appreciate the important subject to which our text calls our attention, we must duly consider, who was its author; the ministry to which he was appointed; his important and eventful labors in that ministry; and the interest which he must have felt in the benefits which should in future result from them. Peter was the first disciple whom Jesus called; and it may not be improper to allow him, what he has sometimes been called, "the chief of the apostles." At the time of his writing the epistle in which our text is found, he was sensible that his labors in the service of his Divine Master were near their end, according to what he says immediately preceding the words we have chosen — "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this taber-

nacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." It is believed that it was in the same year that this epistle was written that the author was crucified by the order of Nero.

The ministry to which Peter, as well as the rest of the apostles, was appointed, involved the testimony of all which Jesus did, taught, and suffered, and the teaching of the same to all nations; to which we may add, all those labors which were required to infuse into the minds and hearts of all who received the Gospel the spirit of Christ, and all the virtues inculcated by the precepts of Jesus.

The important station occupied by this apostle in the church of Christ, his signal services, and his faithful labors, we may learn from what we read of him in the Acts of the Apostles, and by his Epistles. This disciple, having been constantly with the Divine Master during his ministry on earth, had an ample opportunity of knowing the wonderful works which God did by him — of learning the spiritual nature of the religion taught in all his discourses, and what was indispensably required of all his disciples. He also learned his own imperfections and dependence.

After the ascension of the Lord Jesus, we find Peter taking the lead in appointing one as a substitute in the place of Judas. It was he who answered those who, on the day of Pentecost, said the apostles were drunk with new wine, and delivered that admirable discourse, in defence of Christ, which pierced the hard and stony hearts of the people, and caused them to cry out, "Men and brethren, what shall we do?" It was Peter who said to the impotent man, "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk."

But it is not consistent with the design of this discourse to dwell extensively on the acts and writings of this apostle. We all have the New Testament, and can, at our convenience, make ourselves acquainted with them, and avail ourselves of the profitable instructions they afford.

The author of this discourse has, for some time, been very deeply impressed with the important and solemn fact that his labors in the ministry, in which he has for many years been engaged, must, according to the course of nature, soon be brought to a close. These contemplations have often led to a general review of the somewhat peculiar character

of the services which Divine Wisdom saw fit to allot him. In reference to this subject, it was natural for him to meditate much, not only on what he has endeavored to do, but also on what may, in future, when his frail body shall have returned to its mother earth,—his pen and lips shall have ceased to utter his thoughts,—result from what he has done. It was natural for such meditations to lead the mind to seek for something resembling the subject in which it was so deeply interested. The words of Peter, which head this discourse, and the burden of his subject, seemed appropriate. The apostle, by Divine assistance, had done much to establish the kingdom of his Divine Master in the world; and he had labored much and long to water the many gardens which he had sowed with the word of truth; and, as he was sensible that his labors were near their close, he felt no little concern that those gardens might flourish after he should walk and labor in them no more. Therefore he said, as in our text, "I will endeavor that ye may be able, after my decease, to have these things always in remembrance."

The readers of this discourse are reminded that its author would by no means compare himself with

the apostle whose words he has chosen, or arrogate to himself either the sanctity or authority which belong to him; and yet we may allow, without vanity, that there may be many particulars, in the duties and labors of all the faithful ministers of the Gospel of Christ, which have a resemblance to those of an apostolic character.

When the author of this discourse entered on the duties and labors of the ministry, to which he believes God appointed him, the pure doctrine of the Gospel of Christ, in regard to its great and fundamental principles, was not clearly understood by even the able and faithful professors of universal salvation, who labored much and successfully in its defence. They had been brought up and educated in the doctrines of the church, which, though Protestant, was but little improved in its creeds from those of the Catholic schools. Their understandings were so far enlightened that they saw one bright and glorious star of truth in the dark firmament of theology. They believed in the final end of sin and of human suffering. And such was the effect of this discovery on their minds and hearts, as to inspire them with sufficient courage to proclaim it to the world; while the unspeakable joy the truth

afforded them, more than compensated for all they had to suffer from its enemies. These servants of God had not discovered the errors of the church, in regard to the entire depravity of man's nature; the infinite demerit of human transgression; the justice of endless punishment; the vicarious sufferings of Christ; the doctrine of three persons in the Godhead; the existence of a personal devil, who was once a holy angel in heaven, who sinned and fell into eternal perdition, and who was the tempter of Eve, and the procuring cause of all the moral and physical evil in our world. Moreover, it does not appear that they had clear views of the moral government of God, and the necessary connection between sin and its due retribution, and that of well-doing with its rewards, as taught in the Scriptures, and experienced by all moral beings. Nor does it appear that they had any doubts respecting the existence of what the doctors of the church mean by the word HELL.

To many of our ministers, who have been recently called to labor in the dispensation of the gospel of universal salvation, it may seem very questionable how those fathers, who had not discovered the impropriety of those crude and unscriptural as well as

unreasonable tenets above noticed, could, with any success, maintain the doctrine of Universalism against the host of learned doctors who opposed it. But, when we consider that these fathers were much better read in the Scriptures than were their opposers, they could overwhelm them by quoting passages of Scripture which so clearly express the truth of universal, impartial, and efficient grace, as to confound the opposer. Moreover, they could take the vicarious sufferings of Jesus, just as their antagonists held it, and, proving by plain Scripture testimony that Christ gave himself a ransom for all men, and, by the grace of God, tasted death for every man, gain a complete triumph.

To the arduous work of disproving those erroneous opinions above noticed, and of showing, by the Oracles of God, that they were both unscriptural and unreasonable, the author of this discourse was early called, and to this work have his labors, in a great measure, been directed. In prosecuting these labors, he has ever kept in view the clear manifestation of Divine truth, by the removal of those errors which had so long held the minds of men in darkness and bondage. It is not necessary here to recapitulate those arguments, which have often been

set forth in many assemblies, from many pulpits, and published in various works, designed to prove that the natural state of man is not that of entire depravity; that the infinite demerit of sin and the justice of endless punishment are not taught in the Holy Scriptures; that the opinion that there are three persons in the Godhead, and that Jesus Christ is the very God, is both unreasonable and repugnant to Scripture testimony; that the sufferings of Jesus were penal, and, in place of the just punishment of sinners, is contrary to justice, and as unscriptural as unreasonable; that the awful and God-dishonoring notion that the benign Father of the spirits of all flesh has contrived, ordained, and established what the doctors of the church mean by the word HELL, is not supported by any portion of the Word of God; that the Creator has made a being, and continues him in existence, who is wholly evil, and is the tempter who is the cause of all moral and physical evil, is both unreasonable and unsupported by Divine authority. All these, together with their kindred errors, which were legion, were believed by the Christian clergy in general, and lay quietly in the minds of the early preachers of universal salvation. The labors to which the author of this discourse was

called had to encounter this numerous host, which was firmly intrenched in the blind superstition which held the public mind in chains of darkness. When he now looks back on the conflict, and, with unspeakable delight, beholds the result, he realizes the truth of these words of St. Paul, — "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

A few suggestions respecting those exploded errors, of which notice has been taken, may not be out of place in this discourse. When we realize that they are yet believed and taught by many in our times, it seems necessary often to present their refutation to the public. As to the belief in the total depravity of our nature, involving the idea that there is nothing good in man, we see plainly its refutation in the fact that the Scriptures teach us that man is the object of the Divine love. Jesus said, — "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him

should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." St. Paul says, — "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And again he says, — "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." It is most unreasonable to suppose that God should thus love that in which he could see no goodness.

The opinion that sin is infinite, and deserves endless punishment, most evidently conflicts with the inspired declaration that, "where sin abounded, grace did much more abound." And again, — "The blood of Jesus Christ his Son cleanseth us from all sin." Again, — "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And yet again, — "Behold the Lamb of God, which taketh away the sin of the world." Many other passages might be quoted, which most evidently disprove the opinion that sin is infinite, and deserves endless punishment. And we may further add, that there can nowhere in the Scriptures be found any declaration in support of this refuted opinion.

The doctrine of the Trinity, which makes Christ Jesus, the one Mediator between God and men, equal in power and glory to the eternal Father, and asserts that he is the very God, is by no means free from contradiction; for how is it possible that there should be more than one infinite, almighty God? If the person of the Father be infinite, and the person of the Son be also infinite, are there not two infinities? And can we still add another person, the Holy Ghost, which is infinite, and yet have but one Infinite Being? As proof of the unity of God we adduce the following: Moses, who was commissioned by Heaven to teach the house of Israel the true worship, uniformly taught the people as expressed thus, — "Hear, O Israel; the Lord our God is one Lord." Now, it appears reasonable that, if the true worship required a belief in a trinity of persons in the Godhead, Moses would have stated this fact in place of what we have just cited. If it be said that the doctrine of the Trinity is more specially taught in the Christian Scriptures and dispensation, we may notice the teachings of Jesus on this subject. He was asked, "Which is the first commandment of all?" and replied, "The first of all the commandments is, Hear, O Israel; the Lord

our God is one Lord." If Jesus had intended to teach the doctrine of three persons in the Godhead, as an improvement on the unity of God as taught by Moses, how can we account for his using the very words of Moses, which evidently disallow such doctrine? St. Paul was particular in giving instruction to Timothy on our subject, when he says, "There is one God, and one Mediator between God and men, the man Christ Jesus." But Trinitarian doctors insist that this *man* Christ Jesus is essentially God, being what they term the second person in the Godhead. And yet, this man told the people that he "could do nothing of himself; and that his Father was greater than he."

The doctrine which holds that the sufferings of Jesus were strictly penal, — that he suffered in room and stead of sinners, — seems both unjust and contrary to Scripture. How can it be right and just to condemn one who is innocent, or guiltless, instead of the guilty? Jesus said to his enemies, "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." With these words before our eyes, how can we believe that a God of holiness, who is love, could not only require a sacrifice

in room of the guilty sinner, but appoint the innocent and guiltless Son of his love that sacrifice? But let us ask what this sacrifice was for. The answer is, it being instead of the guilty, it was for the purpose of clearing the guilty. But God says that he "will by no means clear the guilty." And do not the Scriptures uniformly maintain that God will render to every man according to his works? How unaccountable it seems, that divines, who contend for the vicarious sufferings of Jesus, making him the substitute for the sinner in his penal sufferings, should be so blind as often to quote the words of Jesus, where he says, "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." If Jesus has suffered the full penalty of the sinner's guilt, and suffered it instead of the sinner, is he going to punish the sinner according to his works, after all? Moreover, these divines as often quote the words of St. Paul, where he says, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." May we not ask why sinners could not as well suffer the full

retribution of their wrong-doing without this vicarious substitute as with it?

Are we asked how we understand the saying of Peter, where he says of Christ, "Who his own self bare our sins in his own body on the tree?" We answer by Scripture authority. See Peter's declaration with its connection: "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." Here we see that the sufferings of Christ are our example, which, if we imitate, takes away our sins. We are further instructed on this subject, by comparing the following passages: "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might

be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." The words in the prophet vary thus: "Surely he hath borne our griefs, and carried our sorrows." Surely no one can suppose that Jesus became sick instead of those whose sickness he cured, or that he became possessed in room and stead of those out of whom he cast foul or unclean spirits. Jesus bore our *sins*, not the *penalty* of our sins.

Little need be said in regard to the *hell* which has been so long and so much in use, not only by the professed ministers of the gospel, to frighten people to become religious, but by the profane and vulgar, to indicate and express their vile passions, and to show their pride in being indecent. We may not attempt to express our horror at the descriptions which learned ministers have long been in the habit of presenting to the people of what they call *hell*. Surely, we know of nothing which could be described, more dishonorable to our adorable Father in heaven, than to ascribe the authorship of such a place to him. To do this, and, at the same time, to pretend that it is our duty to love the author of such a place, is, of all the inconsistencies imaginable, the most revolting! But, they say, we read of hell in the

Bible. What if we do? Does the Bible anywhere give hell the description which they do? No such thing. Dr. A. Clark is candid enough to say,—"The word hell, used in the common translation, conveys *now* an improper meaning of the original word; because hell is only used to signify the place of the damned. But as the word *hell* comes from the Anglo-Saxon *helan*, to cover or hide, hence the tiling or slating of a house is called, in some parts of England, (particularly Cornwall,) heling, to this day; and the covers of books (in Lancashire) by the same name: so the literal import of the original word *hades* was formerly well expressed by it." Is it asked what *hades* means? It means the *grave;* and is the place to which the patriarch Jacob said he would go to his son Joseph mourning. It is the place in which Job prayed that God would hide him, and keep him until his wrath was past. What would an assembly of worshippers think, should they now hear their minister pray that God would hide him and his hearers in hell, until his wrath should be past? These hints and suggestions are here presented, in order to show to what perverseness tradition and abominable superstition have carried the use of this word. If there be, in all the Scrip-

tures, any word or words which warrant or support the belief of such a place in the invisible world as the Christian clergy have represented by their use of the word hell, the fact has escaped the diligent inquiries of the writer of this discourse.

It is, even now, very fresh in memory, how hard it was, many years ago, to reason with venerable and beloved fathers in the ministry of universal salvation against the traditional belief of a personal devil. Notwithstanding his youth, more than half a century ago, the writer of this discourse had to contend with age, experience, and learning, against the existence of such a being. But success was given to the labors of what may almost be termed weakness itself! That old serpent was compelled to yield his personality, and content himself with being nothing more or less than the father of lies. At this day, not an individual preacher of our faith is known to believe in the existence of that imaginary being, who has for ages held such a controlling power over the public mind; filled the hearts of millions, old and young, with an awful dread; and been one of the principal subjects of pulpit declamation. A volume might be written on the absurdities which have been believed respecting this super-

stition, without exposing but a small part of the immense mass. Sometimes he has been represented as wonderfully knowing. Then he would be employed in the work of tempting and deceiving poor mortals. Sometimes he would be so ignorant as not to know so much as did those preachers who were sure he never could succeed in getting final possession of any of the human family who were, from all eternity, elected to salvation. Sometimes he would be represented as being confined in hell, from which he could not possibly escape. Then, again, he would be represented, even by the same person, as being everywhere, tempting people in all parts of the earth at the same moment! But it is needless now to dwell on this subject, as the phantom has vanished. It has been here noticed, merely because it was one of the errors, the refutation of which was, in Divine Providence, allotted to the labors to which the writer of this discourse was appointed.

The foregoing subjects form a class by themselves, somewhat distinct from a number of others to which the labors of the writer have been devoted. The former class consists of subjects which elicited much controversy with the fathers of our denomination, some of whom, probably, remained unconvinced

until the close of their lives; though the most of them, it is believed, were enabled to see the truth, and to embrace it joyfully. The latter class consists of many subjects which were new to the believing fraternity generally, but were at once received, and with joy believed. One subject of this class is that of the nature of that salvation of which the Scriptures speak, and which we obtain through the mission of our Lord and Saviour, Jesus Christ. It is an undoubted fact that the Christian church and the Christian clergy have, for ages, utterly misunderstood the nature of this salvation. The salvation held up by the clergy may be understood by a single article of their creed. In that, the question, "What estate did the fall bring mankind into?" is answered as follows: "All mankind, by the fall, lost communion with God; fell under his wrath and curse; and were made liable to all the miseries of this life, to death itself, and to the pains of hell forever." From the everlasting pains of hell, our Christian doctors have believed, and taught the people to believe, that Jesus came to save mankind. These everlasting pains of hell constituted the wrath and curse of God, and the just punishment of man's transgression; so that salvation is to be saved from

the Divine wrath, from the everlasting pains of hell, and from the punishment of our sins. We may put this subject in another form, and say, To be saved from the Divine wrath is gospel salvation; and to be saved from the everlasting pains of hell is gospel salvation; and to be saved from the just punishment of our sins is also gospel salvation. Such is the salvation the Christian clergy have preached for ages, and such is the salvation in which the millions of Christian professors have believed. To obtain this salvation, prayers ascend from thousands of altars; repentance of sin is required as a condition of obtaining this salvation; preachers describe to their hearers, in the most terrific manner possible, the awful terrors of hell torments, in order to induce them to become pious, and love God, that they may thereby avert his wrath, escape the punishment of their sins, and avoid the pains of hell forever. This is the Christianity which the church has believed in, from generation to generation, for ages, and now prevails in all churches, both Catholic and Protestant, except a few Universalists, who are just opening their eyes to the true light of gospel salvation.

Much of the labor of the writer, within a few years, has been devoted to show that no such salva-

tion as has been believed and preached for ages past, has the least possible support from either Scripture or reason. In prosecuting these labors, the first necessary work is directed to show the inconsistency of the error, as expressed in its various forms. The supposition, that Christ Jesus was sent by the Father to save sinners from his own wrath, involves a most palpable absurdity. We should suppose a man to be insane, should he tell us he so loved his children that he was going to a large expense to save them from his own wrath! Yet, surely, there would be no more an indication of insanity in this, than there is in the supposition that "God so loved the world, that he sent his only begotten Son to save the world" from his own wrath.

If we look at the opinion that Christ saves us from the everlasting pains of hell in the future world, it suggests the question, Who made this hell, and for what was it made? The answer is, God made it, to punish sinners in forever. If this all be true, is it not absurd in the extreme to suppose that God has provided means for saving sinners from going to the very place he made to punish them in?

As for the opinion that Christ saves sinners from the just punishment of their sins, both the Bible

and human experience fully refute it. And it seems almost unaccountable, that preachers, who have no other salvation to hold up to their hearers than a salvation from the just punishment of their sins, should, with great vehemence, be constantly quoting the passages of Scripture which say that God will bring every work into judgment, with every secret thing, whether it be good or evil; that God will by no means clear the guilty; that whatsoever a man soweth, that shall he also reap; that Christ, the righteous Judge, will render to every man according to his works. What seems most mysterious is, that multitudes who preach in this manner are men of deep learning, sober in their lives and conversation, of age and experience, and also of sane minds and sound judgment in all matters except the great and paramount subject of their profession! And yet another mystery here presents itself, — that the people who are in the habit of listening to such preaching, and are possessed of a good share of common sense, and have good judgment in all the common concerns of life, should hear such inconsistencies and contradictions, from Sabbath to Sabbath, and not detect them. Moreover, that they should not understand that all human experience demonstrates the fact

that wrong-doing brings with it all the moral and most of the physical evils of our world, is passing strange and unaccountable.

That, in which the salvation taught in the Scriptures consists, is so clearly set forth, and so intelligibly represented by various modes, none of which are in the least obscure, that it seems even marvellous that any, learned or unlearned, should misunderstand the subject. The angel who spoke to Joseph concerning the child which should be born of Mary, said unto him, "Thou shalt call his name Jesus, for he shall save his people from their sins;" not from the just punishment of the sins they had committed. Of Jesus, John the Baptist said, "Behold the Lamb of God, that taketh away the sin of the world." He did not say, Behold the Lamb of God, that taketh away the punishment of the sin of the world, by suffering it himself in the room and stead of those who had committed it. Jesus said, "I came not to call the righteous, but sinners, to repentance." Gospel salvation saves sinners from the condition they are already in. Nothing is said, in the Scriptures, of saving men from punishment, either in this world or the next. Jesus said he came to "seek and to save that which was lost;"

but says nothing about saving any from being lost in the future world. To represent the process of saving sinners, Jesus used the parable of the lost sheep, sought, and found, and returned to the fold by its owner. Also, he used the parable of a lost piece of silver, being sought and found by its owner; and, also, the prodigal son, who, after spending his estate in riotous living, repented of his madness and folly, and returned a penitent to his father, who received him gladly.

The prophet Malachi represents the Saviour by a refiner's fire, and by a fuller's soap, and says, "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

The prophet Isaiah represents this salvation thus: "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

The process of washing is used to represent our subject. To the Ephesians St. Paul says, "Hus-

bands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." Here the apostle presents us with the whole church of Christ in a state of uncleanness. In this unclean state, the church was the object of the Saviour's love. Moved by this love, he gave himself for it. But for what purpose? Answer, that he might sanctify and cleanse it. By what means? Not by becoming unclean in its room and stead, but by the washing of water by the Word. Of how many did this church consist? Answer, of all for whom Christ gave himself. This same apostle says that the one Mediator between God and men gave himself a ransom for all men: and again he says, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man." Here, then, we see that all men constitute the church which Christ loved; that this church is an unclean church; and that, from its uncleanness,

Christ is to wash it, sanctify it, cleanse it by the washing of water by the Word. And in the book of Revelation we read the ascription, "Unto him who hath loved us, and washed us from our sins in his own blood." The apostle John says, "The blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Again, salvation consists in being reconciled unto God. St. Paul says, "All things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." We need not, here, longer dwell on the question respecting what the Scriptures mean by salvation. The subject is too clear to be mistaken by any.

Another important subject, to which the labors of the writer have been devoted, is that of the moral government of our heavenly Father, embracing what the Scriptures teach in regard to rewards and punishments. As believed and taught by the doctors of the church, the Divine discipline takes cognizance

of all the works of men, whether good or bad, and has appointed a day of judgment, which will take place when all mankind shall rise from the dead, at what they call the end of the world. At this judgment, good works are to be rewarded with immortality and eternal bliss; and works of unrighteousness are to be endlessly punished by consigning the doers of them to the pains of hell forever, according to the due demerit thereof. In proof of this doctrine regarding the moral government of our heavenly Father, and the Divine discipline, many passages of Scripture are by those doctors quoted, but none more relied on than a passage in Ecclesiastes, and one in 2d Corinthians. The former reads thus: "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." The second reads thus: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Many other passages are quoted, and applied in the same way, but it is as well to take these two as a sample, and, with all possible candor, look at the surprising inconsistency which presents itself in such a use of the Divine Word. Let us take a

fair view of the thing, as a whole. God does not judge men in this world, nor does he here reward them according to their works. Here, it is argued, the righteous are not recompensed for their good conduct, but suffer more than the wicked; and here the wicked enjoy much more than the righteous, their punishment being reserved for the future eternal state. Having the subject thus before us, let us ask the pious divine whether he has ever done any good things in this life? He answers that he trusts he has, by the help of Divine grace. We will then suppose that he is to be hereafter rewarded, at the day of judgment, in which he believes, with immortality and eternal bliss. And now we ask him if he has not, some time in his life, done some wicked things? He at once answers that he has, and humbly confesses that his sins have been many. What follows? It follows, if his use of Scripture be correct, he must be sentenced, at the day of judgment, to a state of endless suffering! Neither of the texts says that God will reward some men with endless happiness for a few good deeds which they did by God's assistance, and let them go unpunished for the many evil works of which they have been guilty. Let us carefully consider that God will

bring *every* work into judgment, whether good or evil; and that *every* one is to receive according to that he hath done, whether good or bad. It would be utterly inconsistent with the Divine testimony to punish some men to all eternity for their evil deeds, but allow them no reward for their good ones. Seeing, then, that this whole scheme is most grossly absurd, and, of course, untrue, we may consider the fact that there can be found, in all the Scriptures, not a single passage which indicates or speaks of a day of judgment in our future state of being, or of punishing any for their wicked conduct in this life, nor yet of rewarding any for their good deeds done here.

The question may now be considered, What do the Scriptures teach respecting the subject under consideration? And here we may inform the reader that the Scriptures teach us that God judges men, and rewards and punishes them, in this world, and that they give us no account of his doing this work in man's future state. Moses says, "He is the rock, his work is perfect; for all his ways are judgment; a God of truth, and without iniquity, just and right is he." David says, "He is the Lord our God; his judgments are in all the earth."

Where Moses describes how God would deal with his people, in Leviticus xxvi., he sets forth both the rewards which God would bestow for their obedience, and also the dire and awful punishments he would visit them with if they rebelled against him, and violated his precepts. And here let the reader duly consider that neither rewards nor punishments extend into man's future state of being. If we read all God's dealings with men, as represented by the writings of Moses, we shall find that all rewards and punishments had reference to man's state here.

Let us now consider how the Scriptures represent the Divine economy under the reign of the Messiah. God speaks by Isaiah thus, in regard to this subject: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles; he shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." Jesus said, "The Father judgeth no man; but hath committed all judgment to the Son." Again he says, "For judgment I am come into this world." Again, "Now is the judgment of this world." David says, "Verily, there is a reward

for the righteous; verily, he is a God that judgeth in the earth." Solomon says, "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Jesus said, "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily, I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." And here let it be understood that Jesus never spoke of his coming to judge men at a later period than in the generation then living.

As the Scripture doctrine of rewards and punishments is so entirely different from what the doctors of the church have believed and taught, they will naturally desire to know how this discipline is carried on. In order to understand this subject, it is necessary to understand our moral constitution, and that constitutional law, according to which we are recompensed exactly according to our doings. All the Divine requirements have our happiness as their ultimate object. Love to God and love to mankind comprehend the whole which God requires of us. Now, nothing can be more plain, or more easily understood, than the fact that our highest, our

sweetest and most precious enjoyments and happiness, are the necessary consequences of our obedience, — of our loving God with all our hearts, and our fellow-creatures as we love ourselves. And so says the Divine Word: "In keeping of them there is great reward." When is this reward, and where is it? It is when and where men love God and one another. Here, then, we understand when, and where, and how, good works are rewarded. Surely, it would be a waste of labor to say much to show when, and where, and how, disobedience brings its due retribution. It must be when and where disobedience is. How plainly is all this expressed in Scripture language: — "Great peace have they who love thy law, and nothing shall offend them. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Just as pure as are our hearts, just so pure are our divine enjoyments; and, just as foul as are our affections and desires, just so bitter is our woe.

Professors of religion, generally speaking, expect

a reward hereafter for duties done in this life. Now, if there be any propriety in this expectation, it follows, of course, that obedience to the Divine commands does not fully reward its own labors. This being allowed, it follows that a real adequate reward for obedience is something better than obedience. What is it? What is better than love to God, and love to mankind? Again; if loving God and our fellow-creatures does not adequately recompense itself here, in this world, will it do this in our future state? If not, something better must be provided, or those who love according to the Divine command must go forever without a full reward. The Scriptures give us a truer idea of obedience, by representing it as something to eat and to drink, which is good, and sweet to the taste. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk, without money, and without price. Wherefore do ye spend money for that which is not bread; and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. How excellent is thy loving kindness, O God! therefore the children of men put their

trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter, also, than honey, and the honeycomb. Moreover, by them is thy servant warned; and in keeping of them there is great reward." In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me and drink." Such is the language of the Scriptures respecting the blessed enjoyments of obedience to God's commands; and they evidently exclude the idea of any extraneous recompense.

What is called the doctrine of free agency, which maintains that man is capable of rendering all the means which our heavenly Father has appointed, for the purpose of his salvation, ineffectual, — so

that, although God has declared, in his Word, that he wills the salvation of all men, it is not proof that all will be saved, — is a doctrine which the author of this discourse has found it necessary to contend against, in his ministry of universal salvation. The opposition to Universalism, exerted by this supposed free agency, is very easily overcome, by showing the entire fallacy of contending that the all-wise Creator has been the author of something which may and does frustrate his own purpose. Whatever agency or capability man possesses, God, who created him, must have been its author. Whatever God creates, he must design for a definite purpose, which purpose is certainly as infallible as is his wisdom. This short and simple argument, corroborated by the Divine declaration that God "works all things after the counsel of his own will," is as effectual, in refuting the existence of the agency contended for, as a treatise could possibly be.

There are some Universalists, who are able defenders of our doctrine, — some of our brightest talents and best scholars, — who hold that man possesses a moral freedom, or agency, to a limited extent; but do not allow that it can finally succeed in frustrating the Divine purpose of the universal

holiness and happiness of our race. About such a freedom, or agency, debate would seem to be useless, except merely for the sake of mental and intellectual exercise, as the subject is not allowed to involve any vital principle of Christianity. How this limited agency is strictly definable, the writer of this is unable to understand. If it has an existence, it must have a duration of time in which it exists. Is it limited in regard to duration? If it be essential to man's constitution, as a rational moral being, it would seem not to be limited as to duration, if man is always to exist. Is it limited as to what it is able to do, at any given time? If so, must it not be restricted to the doing of just that and no more than the Creator appointed it to do? If it be thus limited, the question comes up, is it capable of not doing that for which it was created? If it can do nothing more nor less than the Creator designed, in what sense has it freedom? This metaphysical disquisition may here close, with the following question: — "For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?"

Of late, the writer of this has seen an inclination,

in some of the professed preachers of Universalism, to adopt some of the peculiar opinions of our Unitarian fraternity. Among other things, is the opinion that men carry into the next world the imperfections of this; so that their moral condition, hereafter, will depend on the characters they form while here in the flesh; but that they may and will improve, and progress in virtue and holiness, in the spirit world. This opinion being rather newly adopted, and as it seems to ingratiate them into favor with Unitarians, it is quite natural for such preachers to devote not a small share of public labor to lead the minds of their hearers to the adoption of such views of the future state. Whenever the writer of this discourse comes in contact with these labors and opinions, he feels it to be his duty, in a friendly, brotherly, and candid manner, to endeavor to bring them to the test of some acknowledged standard. It is worthy of consideration, that the New Testament gives us but little on the subject of man's future state. There can be no doubt but Jesus was known to believe and preach a doctrine embracing the fact of the resurrection, and an immortal state for the human family. All this is clearly manifested by the question asked him, by the Sadducees,

respecting the resurrection. In the answer which Jesus returned, we have all, which gives us any account respecting the state of man hereafter, which was spoken by him. In this answer, we are told the following facts: — 1st. That, in the future world, they will neither marry nor be given in marriage. 2d. That, in that state, men will be the children of God, being the children of the resurrection. 3d. That they will be equal unto the angels, and that they can die no more. 4th. That the doctrine of the resurrection was shown by Moses, and that God is not the God of the dead, but of the living, for all live unto him. St. Paul says more on the subject of the resurrection, and of the future state, than did Jesus. He says, "As in Adam all die, even so in Christ shall all be made alive." He also distinguishes man's state and condition in the future or resurrection state, from his condition here, as follows: — "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." Thus we are taught that our future state will differ from the present as incorruption differs from corruption; as glory differs from dishonor; as

power differs from weakness; as a spiritual body differs from a natural body. Now, if we allow ourselves to carry our speculations, respecting our future state, not only beyond all the Scriptures say on the subject, but so as to adopt distinctions in that state which evidently conflict with the Divine Word, do we not say, by so doing, that Divine Revelation is not only incomplete, but also inaccurate?

Entertaining a hope that these things, of which notice has been taken, will be favorably remembered when the writer shall be no more seen among his beloved brethren on earth, — shall no longer enjoy their fellowship, and reciprocate their greetings, in conventional meetings, and elsewhere, — and shall no more labor to persuade people of all ranks that a life of obedience is sure to be a life of peace and happiness, and that tribulation and anguish are the present rewards of every one who doeth evil, — he will close this discourse by commending the whole fraternity of his friends to God, and to the Word of his grace, which is able to build them up, and to give them an inheritance among all who are sanctified.

C. H. Chopin

# BIOGRAPHY.

BY REV. JOHN G. ADAMS.

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SINCE an efficient ministry is necessary, that the Gospel be preached to mankind, we rejoice in every real accession to this ministry. Give us, we say, all the power that can be summoned in the advocacy of Christian truth. Error's pens and tongues and voices are in constant operation. "*They* cease not day nor night." Truth's means and energies should not be less operative and sure. We therefore rejoice, we say, in every valuable accession to the Christian ministry.

We think we have such an accession in the subject of these remarks. He has been before the public as a Christian minister for more than twelve years past, in which time he has won his way as a writer and speaker into great favor with nearly all, of every denomination, who have become acquainted with him. During this period, as might be expected, the usual amount of criticism has been called forth in reference to his claims as a popular orator and author. Some of these notices have been quite as remarkable for fervor as for accurateness; and one or two which we have read, evidently pretending to no small share of acuteness, were in many respects widest from the truth. We do not pretend to any extraordinary light upon the subject; yet we shall venture to write down what we know and what we think of this distinguished man. Though we acknowledge, in advance, our admiration of his gifts, yet having witnessed so much of the outpouring of strong words in different descriptions of him, we would seek, in what we say, to exercise a becoming soberness and decorum.

Mr. Chapin was born in Union Village, Washington county, N. Y.

December 29, 1814. He received most of his early education in Bennington, Vt.; and entered upon the study of the law in Troy, N. Y. Becoming much interested in theological and religious subjects, he was induced to leave his law studies, and enter upon the duties of an associate editor of the "Magazine and Advocate," published in Utica. It was while here that he commenced preaching. His talents proving highly acceptable, he was invited to the pastoral charge of the Independent Christian Church in Richmond, Va., where he remained two years and a half. His literary, as well as his other ministerial talents, made a very favorable impression in this place, and his popularity as a public speaker was very high. In September, 1839, immediately after the decease of Rev. Thomas F. King, Mr. Chapin preached his first discourse in the Universalist Church in Charlestown, Mass., where Mr. King had been for some time pastor. He soon received and accepted an invitation to take charge of this society, and remained in Charlestown until 1846, when he was installed as colleague with the venerable Hosea Ballou, at the Second Universalist Church in this city.

During his residence in Massachusetts, he held the office of member of the Board of Education of the State; and in 1844 he preached the annual election sermon before the state legislature. In addition to his regular pulpit services, many other calls were made upon him for his labors as a public speaker. In 1848 he was invited to the pastoral care of the Universalist society in Murray-street, New York city, to which place he removed in May, of that year. Since then he has visited Europe; during which visit he attended the Peace Convention, at Frankfort-on-the-Main, in August last, and there made a very deep impression in a brief speech he was invited to offer. The London Non-Conformist thus speaks of the effort: "M. A. Cocquerel, the active and eloquent son of the celebrated minister of the Oratoire in Paris, as well as his father's coadjutor, elicited much applause by a spirit-stirring address. To him succeeded various speakers, — the time of the meeting fast expiring, — conspicuous amongst whom was the Rev. Mr. Chapin, of New York, who, by masculine eloquence, ready utterance, and apt imagery, fairly carried the audience away with him. He is decidedly the most effective American speaker it has been our lot to hear." Mr. C. is at present enjoying his many labors in that great city of his residence, to which his genius is so well adapted, and where he can do good service to the cause of Christian truth.

We are free to declare that we deem Mr. Chapin an extraordinary man; not because the multitude listen with so much interest to

his oratory, for we have long since learned not to make this a criterion in judging of the real merits of a public speaker; but because of the intellectual as well as the physical and moral energy manifested in him. Find him where you will, — in the pulpit or popular assembly, in our reform meetings, in the religious conference, at the social festival, — he seems always in readiness to break forth into some strong, musical, and truthful strain, that shall find a response, not only in the gratified taste or fancy, but in the intellect and heart, of those who hear. His eloquence is of a kind "adapted to general use." It makes him welcome wherever he appears in an expectant public assembly. No matter who else is to speak, the name of Mr. Chapin announced is a known indication of the interest, brief or protracted, that will follow. On various and widely differing occasions, this versatility of his genius as a public speaker has been well tested. We question whether there is any Christian minister in our community, whose public-speaking talents have been as excessively taxed, who has acquitted himself on all occasions with such uniform favor and honor.

As a pulpit orator, Mr. Chapin may not answer to the rules of pulpit oratory taught in books. He may transgress some of them. But that he has in him the very essentials of eloquence, and that he uses some of these with extraordinary power, will not be questioned by most of those who have heard him. His voice is one of the strongest, — of great compass, rich, and melodious; his enunciation is remarkably distinct; and his action, though suited to his intense words, sometimes, perhaps, too vehement for the pulpit. Had he more moderation in certain parts of his discourse, — more of the easy and conversational, at times, — such an offset would be in grand keeping with his really stirring and eloquent passages. As it is, however, he cannot preach without strong effect. If there is monotony in his voice, you lose it in his noble thoughts, well-chosen and forcible and often burning words, and continual action. He is all alive, and keeps his hearers so. Often, when filled with his theme, and roused to strong inspiration therewith, will he hold an audience spell-bound, swaying them as the swift wind does the forest or the grain-field. This, — despite all books, all rules, all criticisms, — this is eloquence; and though certain manifestations of it may be better adapted to some other sphere than the pulpit, still it cannot fail of its wonderful effect even there.

Pastors living in and near many of our large towns and cities, and having much popularity as public speakers, have many calls for their services aside from the ordinary discoursing expected of them

in their own pulpits. But very few such pastors, we think, can devote the greater part of their time to the preparation of sermons. We should wonder to hear of one like the Rev. Henry Melvill, of London, mentioned in Grant's "Metropolitan Pulpit," devoting from seven to eight hours each day, during six days of the week, to the preparation of one sermon to be delivered on the Sabbath; "shutting himself up in his study, and refusing to be seen by any visiters, except in very peculiar circumstances, for this length of time, every day, from Monday till Saturday." Such pastors here are neither plenty nor popular. Our pastors must oftener write their two sermons per week; and write them, too, as they can seize on time in the midst of other pressing duties. As a clergyman and pastor, while in New England, Mr. Chapin labored under the usual disadvantage of preaching some discourses that must have been hastily prepared. He became accustomed to extemporizing; and in this he excels. His mind is so suggestive, his fund of words so inexhaustible, and his skill in using them so complete, that he can hardly be otherwise than successful in such efforts. Coming out of the pulpit once in Boston, he was met by a friend who had been exceedingly interested in the morning discourse. "You are coming to our place to preach, soon," said he; "will you not bring this discourse and repeat it?" The preacher thought he should be unable to, so that the hearer would recognize it at all as the same discourse, as he had not prepared it till that morning, and then only in the most meagre skeleton.

As a writer, Mr. Chapin evinces that strength and beauty greeting us in his oratory. He will bear reading, as well as hearing. There is a freshness, an ease and unwavering energy, in his pen, which leads the reader "captive at will." It is not that new and startling truths are so often advanced; it is not that we are consulting a peculiarly original thinker; it is because he writes old profitable truth and common sense with such brilliancy and gorgeousness, that we admire him. He is a most excellent dresser of an ordinary idea, or he will give pleasing introduction and effect to a rare one. This is one great secret of his power with the pen. Other writers can get as much good substance into an oration or sermon; but few can do it with a more admirable rhetorical power. His representations of ideas are living, actual, standing out in pictures of boldest light and shade, and now and then of rare tinting. We can make but few references, and these among the first that come to hand. Here is a description of Doubt and Faith contrasted.

"Again, there is *Doubt*, on the one hand; on the other, *Faith*. How different these in their operation! The one sees shifting light and shade before it, alternating ever; now rays of sunshine, and glimpses of fair, green lands, — now clouds, from which start misty and distorted shapes; and so it has no fixed joy, no sure and stable rest. The other serenely, with a clear vision and an unwavering trust, looks far through the rifted cloud, and gazes into heaven. The one starts to hear the winds whistling through its cordage, the creaking timbers, the straining masts, the billows that dash and chafe around its bark, and hurries, blindly, darkling, through the mist; — the other sets its firm sails, places its compass, leans upon its helm, and reading with attentive soul its chart, glides onward undoubting to its haven, and feels already the breath of land upon its brow. The one, even in strength and youth, feels its powers wasting away in racking cares, its heart dried up as by an inward thirst, and stands among the evils of existence and the mementoes of mortality, in sorrow, desolation, fear. The other, old and gray-headed, sits by the grave of the departed, with a placid countenance and a patient soul, believing and rejoicing, weeping yet trusting; weak, deserted, poor, yet happy; its treasures laid up above; its 'heart a passion-flower, in which are the crown of thorns and the cross of Christ.' Such, such are *Doubt* and *Faith*. How many of earth's pilgrims have experienced them both, and know this to be true! How different the one from the other! How soaring, how calm, how triumphant, *Faith!* how timid, how sad, how vacillating, *Doubt!* O! leaning upon the strength of Revealed Promise, how looks the first back upon the last! — how truly may it exclaim, — 'Ye are from beneath, — I am from above; ye are of this world, — I am not of this world.'" — *Discourses on Various Subjects*, pp. 35, 36.

And again, on Religious Devotion:

"I would remark again upon the text, that we must not mistake great excitement or ostentatious devotion for true religion. How much, my hearers, how much, in different ages and places of the world, have men looked to the outward, the showy, the ceremonial, as the true mode of religious worship and action! How have they tithed the mint, the anise, and the cummin, forgetting judgment, mercy, and faith, — the weightier matters of the law! How have they lost sight of the fact, that religion dwells in the depths of the heart, and beams with an angel-radiance from the face of the poor man, and drops the widow's mite into the treasury, and hallows the humble cottage, and lingers amid the rude arches of the forest; when it is, perhaps, afar from the robe of learning, and the hypocritical righteousness of the rigid professor, and the golden donation of the rich, and the gorgeous tapestry of the temple, and the glittering ornaments of the altar! Like the still small voice on Horeb, it is not in the tumult and the show, but in the calm of devotion, visiting the lowly and the humble mind. Heard not in the long, loud prayer, nor in the ornate and eloquent discourse, — but breathing through the broken language of the unlettered, and heard in the simple petition of the poor, bowed widow, who lifts her thanks by her scanty board, or kneels on the lowest step of the altar." — *Ibid*, 155, 156.

These are from the published religious discourses of the author, and are fair specimens of the usual style of his writings for the pulpit. Passages of rarer beauty might, perhaps, have been selected; but these are enough for our purpose now. In the orations and public addresses of Mr. Chapin, we have passages that would do honor to any writer now living. "The Permanency of Principle," and his Waterville Oration, "Might and Right," are among the best of his occasional efforts. We have room only for the following, from the last-named oration. It is a splendid description of the triumphs of Labor.

"And who can adequately describe the triumphs of Labor, urged by this potent spell of money? It has extorted the secrets of the universe, and trained its powers into myriad forms of use and beauty. From the bosom of the old creation, it has developed anew the creation of industry and of art. It has been its task and its glory to overcome obstacles. Mountains have been levelled and valleys exalted before it. It has broken the rocky soil into fertile glebes, it has crowned the hill-tops with fruit and verdure, and bound around the very feet of ocean ridges of golden corn. Up from sunless and hoary deeps, up from the shapeless quarry, it drags its spotless marbles, and rears its palaces of pomp. It tears the stubborn metals from the bowels of the globe, and makes them ductile to its will. It marches steadily on, over the swelling flood, and through the mountain clefts. It fans its way through the winds of ocean, tramples its hoarse surges, and mingles them with flakes of fire. Civilization follows in its path. It achieves grander victories, it weaves more durable trophies, it holds wider sway, than the conqueror. His name becomes tainted, and his monuments crumble; but Labor converts his red battle-fields into gardens, and erects monuments significant of better things. It rides in a chariot driven by the wind. It writes with the lightning. It sits crowned as a queen in a thousand cities, and sends up its roar of triumph from a million wheels. It glistens in the fabrics of the loom, it rings and sparkles from the steely hammer, it glows in shapes of beauty, it speaks in words of power; it makes the sinewy arm strong with liberty, the poor man's heart rich with content, and crowns the swarthy and sweaty brow with honor, and dignity, and peace."—pp. 16, 17, 18.

Though Mr. Chapin is an intense reader, we cannot agree to the justice of numbering him among the book-worms of professional life. He does not seem constituted for a close student, though capable of mastering almost any subject to which he might apply his full strength of mind. He does his intellectual work with ease, and with uncommon facility. Books in his way are rapidly scanned, and the needed substance in them as surely found, and readily turned to his intended account. Loitering or delving over them is no part of

his business, He is a ready scholar, — the very thing needed in a popular writer. His sermons on Capital Punishment show us how bountifully he can deal in appropriate matter, as well as in elegance of style.

We know of no public man who has visibly improved more as a writer, during his public authorship thus far, than Mr. Chapin. He has not permitted the reasoning and reflective to diminish in the glare of his wonderful rhetorical powers. He has evidently taxed his whole mind. The profusely ornamental and declamatory have given place to the more solid and compact, though no less rich and attractive. Our best intellects have sought the productions of his pen, and have found interest and delight in them. One of the last of his published works is a beautiful miniature gift-book, entitled, "The Crown of Thorns: A Token for the Sorrowing." It is an admirable book. In a review of it, one of our most popular authors writes: "There is not, we believe, one *flowery* passage in the book. The luxuriance of the author's fancy manifests itself not so much in rhetorical passages and highly-wrought imagery as formerly, but in richness of statement and freshness of thought. He uses his poetic power not so often to adorn, but more frequently to vivify, his page. His present style is marked by less violence of passion, and more of depth of feeling; less turbulence and more power; a less frequent effusion of sparks, but a glowing and fusing mental heat. In his earlier productions we see the stormy strength of an imagination at times a little lawless in its play, like the ocean in a tempest; while now, under the more equal and serener light of his reason, it has less billowy foam, but more of the calm ground-swell of the peaceful sea." *

We should do injustice to our subject did we fail to say, that, although Mr. Chapin lays no claim to the title of a poet, yet that he will have awarded him, by the best judges of his writings, no small share of a poet's honor. Much of his prose writing is the veriest, purest poetry. His verse, too, speaks well for him; we mean the little from his pen he has given to the public. His occasional hymns are among the sweetest in our language; and some of his fugitive pieces of poetry plainly declare him one among the true Christian poets of his day.

We think more of what we are now to say of Mr. Chapin than of that we have already spoken concerning him. We do not deem his acknowledged popularity as a speaker, in the pulpit and else-

* Universalist Quarterly, July, 1847.

where, the highest praise which may be awarded to him. It is in the character of a Christian Reformer that Mr. Chapin appears to noblest advantage. And it is this character which will give him the surest strength and greatness in his day. In the first place, he has the right basis of doctrine on which to stand as a reformer. His views of the Divine Paternity, and of the common brotherhood of man, — of the great Christian Master, and the object of his mission, the reconciliation of the world to God, — afford him amplest arguments and strongest power in urging the claims of Christian reform upon the attention of his fellow-men. Though not so habitually given to the textual exposition of his theology as some preachers may be, he is one of the most constant in setting forth its great practical claims upon mankind. And, then, he is one of that class of ministers, — we would there were more of them! — who seem to us to love truth quite as well as popular favor. There are some ministers — we are ashamed, though obliged, to say it — who evidently prefer the latter; who fear nothing more than to offend their conservative admirers; who take care to linger far enough behind, in the great reform movements of the day, to keep easy that portion of their people who count "agitation" an unholy thing. Such ministers are in city and country, — some of them in almost every considerable denomination. Mr. Chapin is not one of their kind. His strong heart and earnest voice are on the side of Progress. If he have a word on the evils of our times, evils near or remote from us, — any abounding though fashionable wrong, or "peculiar institution,"— that word he can speak, will speak, with an eloquent boldness evidently meaning what the Old Testament intended in the expression "whether men will hear or forbear." We deem him one who, in the startling expression of the poet, would be

> "near God's heart,
> And feel its solemn pulses sending blood
> Through all the wide-spread veins of endless good."

It is in the free utterance of this broad philanthropy that Mr. Chapin may be regarded not only as an honor to his denomination, but a blessing to the age in which he lives. Long may he be permitted to send forth his increasing influence into this world of error and wrong, — nobly aiding our race in its striving for that better day which he and thousands of others now behold approaching, when the religion of God's Right shall be known and enjoyed by man wherever on the wide earth he may be; when the practical of Christian-

ity shall so operate, that individuals and governments shall be no longer hindrances, but aids, to human advancement and to the essentials of human happiness; when, in our preacher's own beautiful language, "dim Meroe will shout freedom from beyond the fountains of the Nile, and the stony lips of the Sphinx shall preach the Gospel!"

# DISCOURSE II.

## GOOD WORKS.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—MATTHEW 5: 16.

THAT the nature of any work is to be determined by the motive from which it springs, is a proposition as familiar as it is true; and the statement, of course, applies to the whole class constituting what are called good morals, or virtues. Their excellence depends upon the sanctions out of which they grow. For though, as the Saviour has told us, good fruit unquestionably indicates a good tree, yet there is much in the world that is only the *semblance* of good fruit, an unsubstantial imitation of it, covering the naked boughs and the hollow trunk of character like dead clusters of wax. There is such a thing as *artificial* goodness, in distinction from original or vital goodness. It is grounded upon false motives; it does not issue from the inner life of a man, and

therefore it is unreal and comparatively worthless. In the world about us, to a great extent, instead of original individualities springing from their own centre, we find a set of platoon virtues — a mechanical uniformity. Society is like a vast concave mirror, which shows ten thousand copies of one form. We may expect, then, to find some whose virtue is very much the reflex of custom. They know that justice is commendable, that reputation is an excellent capital, that honesty is the best policy. A man of this kind is one of those unangular and speckless people whom the world can say nothing against. He lives up to the level of respectability. But, though he may be sincere in his conformity, he knows little of the absolute ground of goodness. He does not apprehend it for its own sake. His virtue is not a spiritual formula of the soul, comprehending all the minor laws of action; it is not an inward inspiration, flowing from eternal sanctions, and tremulous with the thought of God; it is merely a wise adaptation, a complacent self-adjustment. It is the decent semblance of a virtue. It always accords with his comfort, it is fit to be seen of men; but it is not sufficient for solitary resource or for self-sacrifice — it is not trustworthy in the secret

allurement or the public trial. I repeat, I do not impugn the sincerity of this man, but the depth of his moral life, the ground of his action.

Again, there are those with whom virtue is simply an *accomplishment*. They stick a commendation of it in the end of a treatise; they regard it as a finishing touch to education. They would persuade a man to practise good morals, for the same reason that they would have him carry himself with ease, or conduct properly at table, or know how to tie his cravat. Now, doubtless, virtue adds beauty, as well as vitality, to character, and is the crown of a true manhood. But it is something more than a matter of taste, or the complement of an elegant fastidiousness, which the man of the world may wear as he would a jewel or a ring. And he who knows so little of its interior life as to consider it merely an ornament, exhibits not *it*, but an imitation.

And there are still others who really have no faith in moral principle. They divide mankind into hypocrites and fools, and consider the idea of absolute virtue as a dream, which may delude enthusiasts, but at which the elect should laugh. Still, they think it may be very well for the mass to believe in these sanctions; and, as a matter of expediency,

they would uphold this influence in the world; and they do themselves render to virtue an outward respect. Of course, the fruit that covers this dark and empty scepticism has no root and no life.

When, then, we hear those who regard things from the religious point of view pronounce morality worthless, and good works of no account, we may presume that they do not speak against substantial virtue, but against this husky conventionalism, these unauthentic forms. It is not the Christian who divorces morality from religion, but the man of the world. It is precisely because the former perceives that good works are essential to religion, are identical with it, that he affirms these formal decencies to be false and hollow. With him the *tree* must be good, or, however comely the aspects of the fruit, he knows that at the core it is not good. He has no faith in that virtue which is merely grafted on a man's conduct, which is only an educated symmetry of character. With him, religion — involving the breaking up of the great deep of our moral nature, the control of conscience, the recognition of spiritual sanctions, the love of goodness for its own sake, the absolute surrender of the will to God — is the spring of all practical excellence. The really good deed

expresses something far greater than that which is done, and the true motive of virtue recognizes nothing superior to the right. The morality of such a man will grow out of him as naturally as the leaf and bud from the hidden life of the tree. It will appear not as a dead custom, but as a vital impulse.

But although the character of good works is thus determined by the ground of motive on which they rest, — by the sanctions from which they spring, — we must not under-estimate their importance in the order of a true Christian life. This importance is indicated in the text, — "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." These words suggest two grounds for practical moral action — or, rather, one ground inducing two results. In the *first* place, *we should let our light shine as the personal consequence of our own action* — our own *doing* of good. Spiritual life is the fountain of all moral excellence; but we may grow in that life by practical performance. The soul that is under the influence of religion alternates between conception and endeavor. It hastens to embody the ideal which it perceives. It asks continually, "What shall I *do?*" and, in doing, it rises to a yet higher

ideal. This philosophy of doing, my friends, is of vital importance, and neglect to observe it is one great hindrance to a good life. There are, perhaps, many men whose religious emotions are stirred, whose aspirations are right, and yet they halt in their practical life. They wish to be disciples, to live religiously; but they have vague conceptions of duty, — they do not know how to set about it. They are confused by theological terms; they can attach no definite meaning to the requirement, "Repent and believe." "Here we stand," they may say, "ready to start upon the Christian course; but how shall we begin?" To such as these, then, I would urge the importance of simple *doing*. Begin with the duty that lies next you, — something you have neglected which you ought to perform. Take hold of that omitted work, and do it. You are guilty of something which you know you should not do. Abandon it at once. You are conscious of some defect in temper, some inordinate appetite. Strive with this instantly, and overcome the evil. Do not hesitate because you see that these constitute, as it were, only the preliminaries of a religious life, — because there rises dimly before you an intimation of much greater things to be done and to be left

undone. Do not halt, perplexed by these, and say, "To what shall I turn my hand?" I repeat, place it upon the duty which lies next you — which now, to-day, you clearly perceive. Have you been in the habit of profaneness? Quit that. Have you indulged envy or anger? Strive to vanquish it. Have you neglected to pray? Lift up at once your heart to God. As to any good work, my friends, learn that it is better to make a feeble attempt than not attempt at all. If you can do but little, and that poorly, still, do it. These efforts will at least evince your sincerity of purpose, which is a great thing. The work of a true Christian life is, doubtless, a strenuous one; but it may be achieved even by small beginnings. Has not almost every great work been involved, at first, with feebleness or failure? How much was defeated, ineffectually wrought, tried over again, by him who first attempted to realize his idea of a ship or a steam-engine? At first dawned the conception in his mind, faint, nebulous, chaotic, floating in dreamy fragments, until it grew into a beauteous image. Then came the practical endeavor. How long the process, crossed with what mistakes and perplexities, ere it hovered upon the waters — ere it stood

up, in its complex order, an embodied thought! How many trials, how many ineffectual expedients, ere the astronomer achieved his discovery! Long did he meditate in his lonely watch-tower, and point his tubes into the night. But finally the problem broke into solution. His reason, beginning with meagre hints, baffled and driven back, ascended at length the ladder of the skies, and read the mystery of the stars. The simple secret of this success was *persistence*, — a disposition to attempt, and, though failing, or performing poorly, to keep continually doing. My friends, it is so with the work of a good life — with the practical problem of religion. Act upon that which is palpable, which lies before you, and the problem already opens to solution.

And we should be encouraged to these attempts by the fact, that the more we do, the more we acquire the faculty of doing. In a moral, as well as a physical sense, power increases with action. The sinews of the soul are strengthened by effort and by victory. If we have conquered one evil habit to-day, we are better qualified to overcome another to-morrow. He who has learned the alphabet has snatched the key to all the sciences

And he has done this, not only by having gained possession of these elements, but by the intellectual skill he has acquired in mastering them. So he who has successfully resisted one temptation, or courageously performed one duty, has not only grown familiar with the tactics of virtue, but has touched the spring of that moral force, against which no evil can stand. Yes, we are encouraged to moral endeavors by the universal law, that the more we do, the more we develop our strength, and the richer become our resources.

Practical performance, then, the doing of good works, is essential to our own spiritual discipline. The religious life consists in aspiration and in action, and stagnates if it does not keep circulating between the two. We must retire to the inner depths of our nature, to the summits of faith, if we would shape our aims and perceive their sanctions; and that which we see we must precipitate in deeds. And in this contact of sentiment with practice, a light will be elicited, and shine in the personality of a man. At first, perhaps, it will flicker in doubt, and struggle through darkness; but every new effort will replenish it, and it will brighten into the perfect day. It may be feeble,

but it streams out from the recesses of an earnest soul. It is a flame glowing from the forge of his burning purpose, on which, God helping him, shall be wrought the iron endurance, the firm resistance, and the glorious achievement, of the Christian course.

But the text, besides suggesting the personal importance of good works, gives an *extrinsic* reason for their performance. While there is no essential virtue in that conduct which is dictated by ostentation, policy, or mere conformity, it is still proper to act from the consideration that we are seen of men. A man may be quickened in his moral action by the thought that an influence for good may flow out from his single life. He may ground his course, in some particular instance, upon the motive that others seeing his deed will be attracted by its excellence, and be induced to honor, not him, but that Great Being in whom all moral excellence consists. He may and should let his light shine, that he may draw others to virtue and to God.

I conceive, then, that it is lawful to urge upon a man the consideration that his conduct is seen by his fellows, as a motive to the performance of

duty, and the careful ordering of his life. In this light, moreover, we may call upon him to do what he might lawfully neglect, or to forbear in respect to something in which he might innocently indulge, if he were a solitary being, but which now is an evil example and a stumbling-block to others. This does not impeach the personal worth or the intrinsic character of virtue; for it is an act performed, not for the world's applause, or from fear of its frowns, but that others also may be won to the knowledge and the love of goodness. It does not indicate that the person who thus acts with reference to others has a vain confidence in his own importance, or over-estimates his influence. It implies, simply, that man has an incalculable effect upon man. And this is an undeniable truth. We are in contact with those whom our touch affects. The moral world is like the physical. A word syllabled upon the air, philosophers tell us, flows out a ripple of sound forever. An impulse communicated to this mass of matter on which we stand thrills to the stars. And there is not a man who lives, or who has lived, that does not move some particle of humanity around him, and whose influence is not vibrating even now. Perhaps he has

long since gone to his grave, and the grass has grown over him; but as his feet, which are now so still, have helped wear away the pavements of yonder street, so the effect of his life remains in the stream of existence. Reflect how many of our habits, our notions, the attitudes and colorings of our very souls, have come, not from books, not from independent reasoning, but simply from our contact with others! How much of their life has intermixed with and sways our own! Do you think that the sole result of some old saint's experience was in the intrinsic blessedness of his virtue, — in the joy and peace it yielded *him?* No: its mild lustre lights many a faltering footstep. It shines as a star in the constellation of witnesses for God. Has the martyr's faith in the trying hour sustained no one but himself? Truly, it has made thousands firmer in their rectitude, and more patient in their suffering; and the fire rising from his fagots has left its reflection upon the mountain-peaks of ages.

There is, then, a lawful motive for doing good works with reference to being seen of others, and that motive exists when the object is not our own honor, but the moral welfare of men, and therefore

the glory of God. When Jesus stood by the grave of Lazarus, he lifted up his eyes, and said, — "Father, I thank Thee, that Thou hast heard me," and then exclaimed, — "I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me."

But the consideration of the topic under this head would be very incomplete, if we rest upon the mere *lawfulness* of good works with reference to others. There may be some, whose conscience is so scrupulous, or whose virtue is so morbid, as to need this assurance. But there are far more, who are likely to neglect the *positive injunction*, to let our light shine. And this is the truth which, in the close of this discourse, I would urge home — the truth, that we are *positively* bound to act upon the consideration of our influence upon those around us and upon the world. It seems to me, my friends, that, however bad a man may be, the thought that his conduct does not spend itself in his own soul, but affects others, must move him. And, however obscure may be your position or influence, surely it is a strong motive to goodness to feel that your feeble efforts may convey un-

known blessings. Yes, this truth should smite upon our hearts, — that, clear down to our graves, and after we are dead, in the memory and the effect of our living example we shall shed a baleful or a blessed light, — that *some* effect we produce, and it is either good or bad. We can retreat from this responsibility under no plea of insignificance, or want of capacity. You may not move in a splendid circle, or touch the springs of a lofty influence. You may not act upon the public mind through your books, or by your tongue. You may be no statesman, into whose hand has been intrusted the welfare of a nation, — no warrior, whose victory or defeat changes the fate of empires, — no reformer, whose life makes an era. But perhaps you are a father, and every day your example burns before your children, and pours its subtile influence into their young hearts. You are a man of business, and your ordinary transactions say something for rectitude, or help to deepen the rottenness of the world. You are a neighbor, and men argue from your conduct — unconsciously, it may be, to themselves — results that touch their own lives. You may be a miserable beggar in the streets, and yet, from your uncom-

plaining humility, or your loathsome depravity, the world rolls on with a kindlier light, or in a deeper shadow. These, my friends, are not conjectures, but facts. So sure as you act at all, a ray streams out from your life, — small, it may be, yet beautiful and inspiring like that which fills the urn of a star, baleful like that which comes from the pit, or ghastly like that which glimmers over some mass of deadness and corruption.

One cannot ask himself a more pregnant question, then, than this: — "How do I live? — especially, what is the tendency, what is the influence, of my life, as to others?" Surely, the spirit of such an inquiry has nothing in common with pride or conceit. It does not imply the notion that we win heaven by mere good works, or that we can ever do enough. It is consistent with the lowliest dependence upon God's grace, and a deep sense of unworthiness. Indeed, it is not a selfish consideration, but an endeavor to act beyond self.

And while this view of good works affords a mighty impulse for virtue, it also encourages us with the idea that we may be, so to speak, agents of God, and, while we can never return his mercies, may use them for his purposes, may help

carry forward his ends, and cause the gift to serve the Giver. We may so hold it up before the world, that it shall reflect his glory. We may so use our powers and opportunities that they shall be instruments in leading others to virtue, to happiness, to the Divine Life of Religion. Without ostentation, without self-seeking, I say, we may do this, working out our own simple task of daily duty. For such an effect, it may be, others have had upon us. All unconsciously to them, we have been moved and strengthened by their silent *doing*, as by no words or book of human teacher. For the mightiest energies in the world, rebuking our scepticism, confirming our faith, encouraging our effort, deciding our choice, come from silent example, the *living out* of trust and duty, — from the serene face of patience, the meek obedience of resignation, the untiring diligence of love. And this moral *fulfilment*, this steady force of doing, often shines with a planet-calm and brightness from humble spheres of life, rather than from fields of noisy endeavor and glittering achievement.

Let us, then, realizing the *intrinsic* excellence of spirituality, of personal Religion, keep its flame

burning in the soul, nourishing it with prayer, and inward as well as outward discipline. But, also, let it shed abroad the influence of a blessed example. Let us remember, that in the world there is no testimony for truth, righteousness, God, so forcible as a good life. Let us do what our hands find to do, seeking no vain or ostentatious ends; let us do what our hands find to do, and let our light shine. It may be feeble, but who can determine its results? As the traveller on some lonely moor, beneath the clouded night-sky, catches the gleam from the distant cottage-window, and finds his path, — as the sailor, tossed upon the stormy deep, hails the humble beacon-light brooding above the billows, like a star, — so may it be with your practical example of faith, patience, truth, love. Some one may look upon it, and it may bless him. Unknown to you, some way-faring man in the world's rough paths may see it, and turn to the Father's house; some guilty and troubled spirit, drifting on life's great ocean, may welcome its suggestion, and find the port of Peace!

Thos. Whittemore.

Engraved by J. Andrews & H. W. Smith from a daguerreotype by J. A. Whipple

# BIOGRAPHICAL SKETCH OF

# REV. THOMAS WHITTEMORE.

BY REV. T. J. SAWYER.*

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THE task of writing even a sketch of the life and character of an individual still living and acting among us is confessedly one of no ordinary delicacy, as well as difficulty. The "lights and shadows" of human life are so perpetually changing, and most men have so many phases of character, that it is never easy to distinguish accurately between the essential and the accidental. The difficulty is much increased when we attempt to form a just estimate of one with whom we are on terms of intimacy, or engaged in daily or frequent intercourse. In this case, one cannot be quite sure of being himself altogether impartial, and still less of being believed so by others. If he speaks of his subject in terms of high commendation, it will be deemed as flattery, the result of private friendship, or some less praiseworthy motive. If, on the other hand, he speaks in terms of censure and condemnation, it will be set down to the account of prejudice or envy. Thus few living subjects of biography have the hardihood to challenge the utterance of "the whole truth" concerning them, and few biographers the daring to utter it when challenged. It is one element of no ordinary magnanimity, if not of conscious integrity, to say, with Othello,

> "Speak of me as I am;
> Nothing extenuate, nor aught set down
> In malice."

* First published in February, 1849.

And it is almost as rare for a biographer to do this candidly and impartially, as it is for the subject of biography to wish it done.

The clergyman whose name stands at the head of this article has been now for more than twenty-eight years in the ministry of the reconciliation. During a large part of this time, he has stood at the head of one of our most popular religious journals, and has thus occupied a commanding and influential position. Aside from his editorial labors, he has also added several volumes to our theological literature, and both as an author and a publisher has become widely known throughout the denomination. A sketch of his life, it has been thought, would interest and please many in our country who have never seen him, and perhaps never may, and who yet would gladly know more of one whose name they have so often heard, and from whose labors they have derived so much instruction. To gratify this natural desire is the object of this sketch.

Rev. Thomas Whittemore was born in that part of Boston known as Copp's Hill, on January 1st, 1800. He is a descendant of an old family in New England, and traces his ancestry back to one Thomas Whittemore, who is supposed to have emigrated from England to Massachusetts, and settled in that part of Charlestown called Mystic North Side, and which in 1649 was incorporated as Malden. Among a large family of children was a son John, who was probably born in England and came a minor with his father to this country, and having married in Malden, removed to Charlestown. Here he became the father of one Joseph, who in his day was an inn-keeper, and who in turn had a son Joseph, who was a house-joiner, and who, not to be out-done by those who went before him, himself had a son Joseph, who lived by some honest trade, like his ancestors, and was the great-grandfather of our divine. He, among other children, had a son Thomas, who was a chaise-maker, and who luckily married one Elizabeth Rand, who is still remembered and honored as "one of the best of women." Thomas died at the age of 33, leaving his wife with an only son, Joseph, who, in 1794, at the age of 28, married a young woman of 19, named Comfort Quiner. They had ten children, of whom Thomas, the subject of this sketch, was the fourth. The good grandmother lived many years, to bless with her lessons of piety and religion, and her holy living, both her son and his wife and children.

Thomas was duly baptized in the Brattle-street Church, Boston,

within a fortnight of his birth; and when he was five years of age, his father removed to Charlestown, and established himself in the baking business. Here he continued, feeble in health and not very successful in business, till January, 1814, when he died, a poor but good man, at the age of 47, leaving a widow and seven children.

Thomas, as a phrenologist would suspect from his portrait, was not an over quiet boy; and, to tell the truth, he occasioned his poor father a great deal of anxiety; not that he was really wicked, but a restive, roguish, rambling youngster, who loved stories better than study, and play far better than either. Should Rev. Matthew Hale Smith, or Rev. Edwin F. Hatfield, or any clergyman of their temper, happen to see this biography, I beg them to remember that Thomas Whittemore was at this time no Universalist. His father was a member of the celebrated Rev. Jedediah Morse's church, in the full communion of which he died, and Thomas had all the advantages which a thoroughly Orthodox education could bestow.

At the age of seven, Thomas was placed in one of the common schools of Charlestown, where he acquired all the education he ever received under a teacher, if we except three months at an evening school just before he was twenty-one, and a few weeks of private tuition after that time. At the age of fourteen, young Whittemore went as an apprentice to a morocco-dresser in Charlestown; but, disliking restraint, he was, at his earnest solicitation, taken home again by his mother. He was next placed to learn the trade of a brass-founder, but soon grew weary of this also; and being told that he must remain, he trusted in "the legs of a *boy*," and ran away. His mother found him at night, and persuaded the boy to return and the master to receive him again. But, notwithstanding the lad's promises to do his best, he soon grew weary, and ran away once more. This ended his connection with his second master. Still the mother continued true to the best interests of the boy, and sought him a place at the ladies' shoe-making business, in Lynn, that town of shoes and shoe-makers. Here, among other apprentices, he was contented; but his master was poor, and under the hard times in the darkest days of our late war with Great Britain, it became necessary for his mother to seek him another place. In this she was fortunately successful, and apprenticed him to Mr. Abel Baker, a boot-maker of Boston, to whom he was bound by legal indentures, and with whom he lived till he arrived at the full age of twenty-one.

Mr. Whittemore, as I have before remarked, was brought up in the faith of New England Orthodoxy, which in the first quarter of the present century was a pretty sturdy Calvinism; and it produced in this case what it has in thousands and thousands over the whole country, a state of mind closely allied to downright infidelity. Supposing that the Bible taught the terrible dogmas of that creed, he lost his reverence for that holy book; yet he was always a regular attendant at church. This happened more, however, through his love of music, than through any respect for preaching. He was connected for a time with the choir of the Universalist church in Charlestown, and there heard the Rev. Edward Turner, who did something towards winning him back to faith in the Bible; but the impression made was not very deep, and some difficulties presently arising in the choir, he left this church, and was soon after engaged, on a salary, to play the bass viol in the First Baptist Church, in Boston. Here he continued for two or three years, and being once more brought under the influence of popular Orthodoxy, he was thrown back again into nearly the same state of mind as before.

It was during the last year of his apprenticeship that he became acquainted with the Rev. Hosea Ballou. Mr. Ballou had taken and occupied a part of the house in which Mr. Baker resided. Mr. Whittemore was anxious to make his acquaintance, for the purpose of completing his English Grammar, which he had studied in the evening school before mentioned. He ventured, therefore, to call upon him, one evening, to lay the subject before him, and solicit his assistance. He was received with much kindness, and having stated the object of his visit, was requested to write an article for inspection, when he should receive such advice as he needed. In a day or two he prepared an article of *poetry*, as a matter of course, and presented it. Philosophers tell us that the poetic was the first form of language, and they probably draw that conclusion from the fact that young writers almost always try their unfledged wings first in poetry. Mr. Ballou was pleased with the article, and after offering such remarks as he deemed advisable, he begged the favor of being permitted to retain it. Judge of our young boot-maker's surprise, when a few days afterwards it appeared in the poet's corner of the Universalist Magazine, which was then in the first year of its existence, under the editorial conduct of Mr. Ballou. The gratified writer looked and looked again; but there it was, all in print, and he was

an author! The sun, when he went down that day, had seen in all his course no happier heart than that of our apprenticed shoe-maker. The publication of this little article had fired his soul with the thought, the hope, that possibly at some future time he might be able to write for the press! As people always feel some curiosity about a man's first effort, I shall here insert the article referred to. It may be found in the Univ. Mag., vol. I., p. 184.

"REFLECTIONS OVER THE GRAVE OF AN INFANT.

"Rest, lovely babe, in this thy silent bed;
Trouble cannot disturb the silent dead;
From sin and pain you have obtained release,
To rest in mansions of eternal peace.

"Rest, lovely babe! no trouble, cares nor woes,
Nor grief, nor pain, your infant bosom knows;
Jesus, the Saviour, bought you with his blood,
Then conquered death, and sealed the purchase good.

"Ere sin had soiled the infant spirit's bloom,
Relentless death had passed his cruel doom;
Ere grief had caused those precious eyes to weep,
They were forever closed in endless sleep.

"Go, trace the world from north to south, and scan
The mausolea of departed men;
Where will you find such purity as this,
Such beauty, virtue, innocence, and peace?

"Do you suppose that this immortal soul
In endless torment will forever roll?
Dispel such thoughts, bid them disturb no more,
The spirit rests on Zion's happy shore.

"Glory to God, for Jesus died to lead
The whole creation to their ancient Head;
He died for all, for all the human race,
To plant a smile of joy on every face."

The good understanding thus established between Mr. Ballou and Mr. Whittemore continued. Mr. Whittemore wrote pieces for Mr. Ballou's inspection, and the latter often published them. It seems that Mr. B. supposed his young friend was preparing himself for the ministry, but as yet the thought had not entered his mind. About this time Mr. Whittemore was employed to play the bass viol in Mr. Ballou's church. His salary was raised by the change of places, and, besides, he was now enabled to listen to the preaching of one whom

he had come to know and esteem. At this point we may date the shaping of our friend's future course. Here he took much of his direction for life. The character of Mr. Ballou's preaching is well known. It is eminently scriptural, as well as logical; and it soon engaged the undivided attention of young Whittemore. His Sabbaths now began to be days of delight, and he looked forward to them, more and more, with the most earnest expectations of pleasure. Every argument was heard and pondered; every word was listened to. In the course of two or three months, he entered upon a new existence. The Bible once more assumed its place in his heart's faith, and its blessed doctrines shed their influence over his whole spiritual being.

About the time he began to attend the Universalist church, Mr. Ballou asked him, one day, if he did not think of preparing for the ministry. "No, sir," he replied, "the thought never entered my mind." Yet from that moment *the fear* came over him that he should at last become a preacher. The more he thought of it, the more he dreaded it; but still it seemed to become more and more certain that it would be so. Under this impression, he began the study of the Bible in earnest, and with the best helps at his command. He read Paley's Evidences of Christianity, and listened with the utmost attention to the preaching of Mr. Ballou, as I have before remarked. Gradually the doctrine of Christ began to open to his mind, and especially the great doctrine of the atonement, which is so lovely when properly understood, but so revolting as taught by Calvinists. He began to see how beautifully the Scriptures harmonize, as explained by Universalists, and, as before said, he entered a new existence. The dread of being a preacher gradually subsided, and gave place to an ardent desire for that holy office. During the summer and fall of 1820, he devoted every leisure hour to the study of the Scriptures.

We have now arrived at a period of much interest in Mr. Whittemore's life. Though not yet twenty-one, he had formed his purpose, and just three weeks before he gained his majority he preached his first sermon. This was in Roxbury, where our friends were then engaged in building a meeting-house. His text was Rom. 1: 16: "I am not ashamed of the Gospel," etc. His master endeavored to divert him from his course, and especially from entering the ministry among Universalists. When he reached the 1st of January, 1821, he closed the shop of his master on Saturday night at ten o'clock, for the

last time it devolved upon him to do it, and on the next Monday morning we find him in the family of Mr. Ballou, studying for the ministry. He was known to be poor, and Mr. Ballou had kindly laid his case before some of his society, who generously furnished the means necessary to defray his expenses for one year. I mention this instance of genuine benevolence towards a deserving young man, and of sincere regard to the welfare of our holy cause, with the more pleasure, because it is so worthy of imitation. We have great numbers of young men among us now, of good character and promise, who would gladly fit themselves for the work of the ministry, if they could but be properly sustained. I sincerely wish that Universalists could see the propriety, — I might say, the necessity, — of employing some competent teacher, who should devote his time to the education of young men of this class, and also of assisting them in their expenses.

Mr. Whittemore remained with Mr. Ballou only a few months, for in April following (1821) he received and accepted an invitation to settle with a society in Milford, Mass. Here he formed an acquaintance with Lovice, daughter of John Corbett, Esq., whom he married in September of the same year. Three months after marriage, while he was absent on a ministerial exchange, the house he occupied was burned to the ground, and everything belonging to him was destroyed, except his young wife, who was saved by leaping from the chamber window. The pecuniary loss they suffered was made up to them by the liberality of Mr. Ballou's society, and some other Universalist societies in the neighborhood.

After spending a year in Milford, he removed to Cambridgeport, and took charge of the Universalist society there. His pastoral relations with this society continued for nine years, when, owing to the pressure of other duties, he resigned his office, but has ever remained a resident of the place. On his removal to Cambridgeport, he became joint editor of the Universalist Magazine, with Rev. H. Ballou and H. Ballou, 2d. His articles sometimes bore the signature of "W," and sometimes that of "Richards," by which they may be known in the *nine* volumes of that periodical. During this period, his labors were frequent beyond the limits of his parish. He often gave evening lectures in Medford, Malden, West Cambridge, Newton, Quincy, etc. etc., and preached, both on the Sabbath and on other days of the week, in many towns in the neighborhood of

Boston. At that time our cause was in its infancy, even in Massachusetts, and this kind of labor was in considerable and increasing demand.

It was about the year 1823 that Rev. H. Ballou, 2d, proposed to Mr. Whittemore to engage in making preparations for a history of Universalism. According to their arrangement, Mr. Ballou was to take the department of its ancient, and Mr. Whittemore that of its modern history. The time of the Reformation was to constitute the dividing line between the two. For the better performance of his part in this undertaking, Mr. Whittemore commenced the study of the French language. The German would have been vastly more useful, but of this little or nothing was then known. It is, perhaps, impossible to form any just conception of the difficulties which impeded every step in the progress of their task. The field was quite new, and the materials which were to form their novel structure were first to be found, then mined, and lastly, fitted to their respective places. Without a guide, much labor must necessarily have been lost in the execution of their work. But I shall revert to this subject at a later date, when the histories appeared. During the course of their labors in this field, Mr. Ballou brought out, in the Universalist Magazine, Memoirs of Origen, Winchester and Chauncey; and Mr. Whittemore also published a Memoir of Vidler.

In 1826, Mr. Whittemore engaged in a written controversy on the distinctive doctrines of Universalism, with Rev. Orange Scott, a Methodist clergyman, then of Charlestown. This continued for six months or more, and both parts were published in the Magazine. In the genuine spirit of our modern Orthodoxy, which is always afraid of the whole truth, "Zion's Herald," the Methodist paper of Boston, subsequently republished Mr. Scott's articles, but *omitted* Mr. Whittemore's. Though Mr. Scott was the ostensible author, it ought perhaps to be remarked that this assault on Universalism and defence of Orthodoxy was ascribed by many at the time to the united labors of the Methodist clergymen of Boston and vicinity.

In the autumn of 1827, Mr. Whittemore made a journey to Cincinnati, Ohio, where he remained preaching to large audiences for several weeks, and received a pressing invitation to remove there and take charge of the society in that city. This invitation he was strongly inclined to accept, but was dissuaded from doing so by his

friends in Massachusetts. On his way he preached in Philadelphia, and was also invited to settle there.

In the spring of 1828, Mr. Whittemore became impressed with the thought that the interests of Universalism demanded a larger and more attractive paper than the Universalist Magazine. The name "*Trumpet*" occurred to him as one peculiarly appropriate, for whether we "sound an alarm in Zion," or "speak with an inviting voice," a trumpet is alike employed. This thought he communicated to Rev. Russell Streeter, then pastor of the society in Watertown. It struck him favorably, and a prospectus was issued. The plan was well received by the public, but the proprietor of the Magazine, very justly, perhaps, regarded the step as interfering with his private interests. A committee was mutually chosen, who decided that Streeter and Whittemore should take the list of the Magazine, then amounting to about seven hundred, and pay its proprietor $1250. The two papers were therefore united, and the first number of the Trumpet was issued July 5, 1828. This paper has now continued for more than twenty years, under the control of Mr. Whittemore, and from a subscription of seven hundred has gone up to nearly six thousand. It is but justice to say that it has been one of the most efficient magazines of the denomination. Its extensive circulation shows how it is appreciated by the public. Four months after the commencement of the Trumpet, Mr. Streeter retired from the concern, and received $1500 for his interest, Mr. Whittemore assuming all the debts.

In January, 1830, Mr. Whittemore published his "Modern History of Universalism;" a work too well known to require any notice here. But, having myself devoted much attention, for the last ten or fifteen years, to the history of our faith and cause, I must be allowed to express the increasing admiration I have felt for the variety and general accuracy of its facts, and the immense labor which I know the work must have cost. Of this work, as well as that of Mr. Ballou, I have taken occasion to speak in some of my reports to the Historical Society.

In March, 1831, Mr. Whittemore resigned the pastorship of the society in Cambridgeport. This step was rendered necessary by the rapidly increasing business of the Trumpet office, which forbade the proper attention to parochial duties. In May following, he was elected a representative for Cambridge, in the Massachusetts Legisla-

ture. It is no uncommon thing, it seems, for clergymen in New England to represent their fellow-citizens in almost every civil capacity; and, upon the whole, I think them as competent as lawyers. Mr. Whittemore represented Cambridge for several years, and did his town and the state honor, by the prominent part he took in effecting a change in the third article of the Bill of Rights, or Constitution of Massachusetts. This article provided for the *compulsory* support of religion; that is, it made religion a matter of state, and provided for its support by law. Mr. Whittemore does not believe in *total depravity*, as his Puritan fathers did, and therefore inferred that the support of religion might be safely intrusted to the piety and good sense of the public. He moved the reference of petitions to a select committee, of which he was made chairman, a post that he held through three successive sessions. The first year, 1831, the amendment passed the House by a vote of two-thirds, but was lost in the Senate. The next year, it passed through both branches of the Legislature. The constitution required that it should pass both branches a second year, which was done in 1833. It was then submitted to the people, and was adopted by a large majority, and thus religion in Massachusetts became free.

In 1832 came out the first edition of his "Notes and Illustrations of the Parables." This was carefully revised and much enlarged in the summer of 1833, and a second edition thus improved appeared in 1834. It is an admirable work, which immediately took its deserved place in libraries of clergymen and others, and has done much towards correcting public opinion on these portions of Scripture. In November, 1833, he held an oral discussion in Danvers, with the Rev. Mr. Braman, the Orthodox clergyman of that place. This was published in a pamphlet. My present impression is that Mr. Braman did not well understand the task he assumed. The discussion occupied but a single day. About this time, Mr. Whittemore commenced a series of labors, continued for more than a dozen years, as a temperance lecturer. In town-houses, city-halls, meeting-houses of all sects, on Sabbaths and secular days, his voice was often heard in favor of this good cause. Few men in Massachusetts took a deeper interest in this subject, or labored with more success. And he desisted from his efforts only when disease admonished him that, sturdy as his constitution was, there is still a limit to all human endurance.

He preached the occasional sermon before the Massachusetts Con-

vention of Universalists in 1836, and in 1837 before the U. S. Convention, in Philadelphia. During 1839, besides other duties, he prepared "The Plain Guide to Universalism," which was published the following year. It was designed as a popular work, and its plan embraced a large range of topics. It is not so elaborate as I could wish, but perhaps it has done its work still better than if it had been so. Few books have sold so extensively, ten or twelve thousand copies having been disposed of since its first publication. It has undoubtedly done much good.

The "Songs of Zion," on which he had been laboring for two years or more, appeared in 1836. It is a book of church music, of 360 pp., and many of the tunes and anthems are his own composition. In the fall of 1841, he also published the "Gospel Harmonist," another book of church music, the same size, and, like the former, containing many original pieces. During 1842, there appeared his first book, and in 1843 his second book, of "Conference Hymns." In 1844 he also published his "Sunday-school Choir," a book consisting of services, tunes and hymns, for Sunday-schools. This may be regarded as Mr. Whittemore's musical period, though from his youth he has been very fond of church music.

The years of 1845 and 1846 were marked to the subject of this notice by disease and suffering, little felt by him before. Dyspeptic, and suffering from a disturbed action of the heart, his mind was often clouded by gloom, and death seemed rapidly and certainly approaching. Nor was this any hallucination. His friends also saw with alarm the inroads that disease was making upon him, and looked forward to the time, apparently not distant, when his life and labors would close. During this period, in which severe afflictions added strength to disease, he made every preparation in his power for an event that appeared certain; and, among other things, gave written directions for his family, arranged his various papers, and particularly those designed to be wrought into a new edition of his History of Universalism, and put all his affairs in such a state as seemed best calculated to promote the welfare of those he was to leave behind him. It was during the worst part of this period, he was obliged to desist for three or four months from preaching; and, with this exception, he has performed the duties of the pulpit almost every Sabbath since he entered the ministry. But, though unable to preach, he did not cease to labor for Universalism. He still continued to edit the

Trumpet, and about the middle of 1846 commenced a series of articles on the book of Revelation. These subsequently ripened into a volume, which appeared at the commencement of 1848. It may be regarded as the most simple and natural commentary on that difficult book. It is emphatically a *Scriptural* exposition; for Scripture phraseology is constantly employed to explain the Revelation. It has met with favorable notices from the "Christian Examiner," the "Universalist Quarterly," and our papers in general.

Besides serving Cambridge as a representative for five years, Mr. Whittemore was employed as one of the selectmen of the town; and since Cambridge became a city, he has held the office of alderman. He is also president of the Cambridge Bank, an office he has held for several years.

I have but a word more to say on this part of my subject. The mother of Mr. Whittemore died in 1830, but then she had lived to see her once wayward boy a staid and prosperous man. His brothers and sisters have, with the exception of the eldest and youngest, all passed through that mysterious change we call death. Mr. Whittemore himself has a family of eight children, and a third generation is beginning to rise around him. His health is much improved, and there is a prospect that his life and usefulness may be long continued to the denomination and the world.

Having thus glanced at the principal events of Mr. Whittemore's life, I now propose to enter upon the more delicate part of my subject, and offer some remarks upon his character. After what I have already said, it must be unnecessary for me to add that we meet here with great activity and energy. Mr. Whittemore's life has been strikingly active. His industry is untiring. No man, perhaps, in the denomination, and few in the country, have, during the same time, accomplished more than he. One needs but to turn to the files of the "Universalist Magazine," and of the "Trumpet," in order to see how great his industry has been in this department of his labor. Besides this, he is the author of several volumes, as the "Modern History of Universalism," "Notes and Illustrations of the Parables," "The Plain Guide to Universalism," and "Exposition of the Book of Revelation," besides numerous smaller works, in the shape of tracts, sermons, etc. etc., and a variety of musical works. His History of Universalism has already undergone a careful revision and enlargement, and is, I suppose, nearly ready for the press. His

indomitable energy is seen in the readiness with which he undertakes the most difficult tasks, and the unyielding perseverance with which he prosecutes them to a favorable issue. That he is unprepared by previous study, is a matter of no consequence whatsoever. He prepares himself, and goes on with his work. I have been expecting that, in the midst of all his other labors, he would study Greek and Hebrew, for the purpose of writing a commentary on the New Testament, or perhaps the whole Bible; and he will probably do it on this suggestion, even though the project never occurred to him before. He carries the same activity and energy into every department of life. Whether he eats or works, or walks or preaches, he has the faculty of doing it "with all his might." This is one of the secrets of his success. Thus he was designed by Nature for an active and laborious life. He is, perhaps, a little below the middle height, with a broad chest and muscular frame. His head is rather large, and indicative of very active powers. His temperament is good, and implies much endurance. This would account for his multifarious labors, and his success in them. We see in him, what we so frequently meet with in New England, an innate force of character, which no circumstances, however adverse, can repress, and which, amidst difficulties and trials, rises superior to everything that would oppose its progress. With a very limited education, we see him, by his almost unaided efforts, raising himself to eminence. From a poor shoe-maker he becomes an influential divine, and, incongruous and unexpected as it may be, a man of wealth.

It has sometimes been objected to Mr. Whittemore that his acquisitiveness is too active. On this point I wish to say a few words. There seems to be a pretty general impression among people that a minister should never be worth ten sous in his life; and great complaint is indulged when one happens, no matter by what means, to violate the prescribed conditions. They usually manage in so economical a manner with their ministers, that very few indeed become obnoxious to the terrible accusation of being rich. If Mr. W. happens to be an exception to the general rule, I think it but just to say that his wealth has been the result of an exceedingly active and enterprising life. He possesses, besides, what is rare in clergymen, exceedingly fine business talents. If he has accumulated a fortune, I, for one, heartily congratulate him. It makes him more independent, and increases his means of usefulness. Let any one reflect on the

consequences to our cause in New England which would inevitably have followed from want of business talent and pecuniary ability in the proprietor of the "Trumpet." Disaster would have followed disaster, and every misfortune in that establishment would have proved a calamity to our general cause. Still, if Mr. Whittemore has been unjust or dishonest, if his gains are the fruit of anything but industry, enterprise, and prudence, let it be made to appear, and I will unite with others in condemning him, as he deserves. But, if, on the other hand, he has gained his wealth by honorable means, and employs it wisely and liberally, as becomes a man and a Christian, who has reason to complain?

As a writer, Mr. Whittemore is distinguished rather by force than elegance. Neither his early education, the character of his mind, nor his habits, qualify him to be ambitious for the artificial charms of style. He never writes without having something to say, and that he usually says in the most direct and simple manner in his power. The polished sentence, the rounded period, he willingly leaves to others, and strikes with all his force at the object before him. Perhaps some may think him wanting in refinement and grace, and others, I know, regard him as at times bolder and plainer than necessary. That he deals severely with some of his opposers, is certain; yet, with all this severity, there is a frankness and manliness which challenges the respect even of his enemies. Then it is but just to remember the school in which he has been disciplined. He to whom it has fallen to stand at the head of the prominent Universalist press of New England for the last twenty years, must have learned, ere this, to defend himself and his course. It has been no warfare for paper hats and silk gloves. The head needed a helmet of steel, and the hand must know how to grasp the sword and spear. Reflect, for one moment, on the Batcheldors, the McClures, the Cookes, the Matthew Hale Smiths, with whom Mr. Whittemore has been called to contend, and then tell me if the old soldier has not come out of the fight with charity and kindness worthy of admiration. Paul fought with beasts at Ephesus; Whittemore has been scarcely more fortunate in Boston.

Considered as a preacher, Mr. Whittemore ranks very much as a writer. He has an indifferent voice, and the ladies, who are the sole judges in such matters, seldom think him handsome in person, or graceful in action. His face, of which the likeness accompanying

this notice is a very faithful representation, will speak for itself. But he who listens to him when he preaches will find something else to do than to admire or even think of his person or his voice. He speaks distinctly, and without too great rapidity. He has nothing of the eloquence of the schools, yet he is often eloquent in a higher and better sense. He warms as he proceeds with his subject; he speaks in earnest, and with a natural tone and emphasis, and almost necessarily commands attention. His subject is generally unfolded in a simple and easy manner, and he never fails to make himself perfectly understood. His style is simple and familiar, bordering too much, perhaps, upon the colloquial, to conform to the higher rule of pulpit oratory; and his illustrations are always chosen from common life, or well-known sources. He aims at no elegance, but speaks like a man who has something to say, and goes about it at once and in earnest. His sermons are highly scriptural. He has little to say about *philosophy*, and seems satisfied if he can preach Christ and him crucified.

During the recent outbreak of infidelity, under the specious guise of New England transcendentalism, or the arrogant pretensions of clairvoyance, he has stood like a rock, and repelled the angry out turbid waves that threatened to involve whatever came within their reach. The good temper with which he resisted those who thus opposed themselves has been remarkable. Himself a sincere believer in the Christian religion, he cannot but look with regret upon every effort to destroy it. He knows, from his own experience, the vast difference between faith and unbelief.

Upon the whole, Mr. Whittemore is a man whose life and character deserve high consideration. I do not wish to be understood that he is faultless; far from it. He has many faults, no doubt, enough to spoil some puny characters; but then they are overbalanced by many and great virtues. When in health and in the full flow of animal spirits, he is too humorous and jocose to be quite clerical; and his wit, of which he has much, is sometimes too broad or too caustic to be relished by all. He is supposed by some to be too much a party man, and to consult with too much exclusiveness the interests of the denomination of which he is so prominent a member. Perhaps it is so; but, if this charge is sustained against him, I hope I may be included in the same condemnation. He loves the truth, and would promote it. God grant him a long and ever useful life!

I beg leave to close this notice by the following lines, written after having read the preceding sketch.

## SONNET.

TO REV. THOMAS WHITTEMORE.

BY MRS. C. M. SAWYER.

Man of most rare and unrelaxing zeal, —
Pressing still onward in the path of truth,
Thy manhood's prime fulfilling all thy youth,
In its full ripeness heralded, — the seal
Of faith is on thy life; thy years reveal
A brave unflinching heart, an earnest love
For God and truth, which, weighing far above
All baser motive thy strong mind could feel,
Have sped thee on thine oft-times thorny way,
And shed their light o'er many a darksome day.
On, then, nor falter! let thy path be trod,
What time thy Maker grants thee yet, with eye
Upturned and reverent heart; then shalt thou die,
When comes thy summons, blest of man and God!

# DISCOURSE III.

## FALSE AND TRUE WORSHIP.

"But in vain they do worship me, teaching for doctrines the commandments of men."—MATTHEW 15 : 9.

THESE words are a part of a conversation that took place between certain Scribes and Pharisees on the one part, and the Lord Jesus Christ. It is said, in the first verse of this chapter, "Then came to Jesus Scribes and Pharisees, who were of Jerusalem." Although it is said these were *of Jerusalem*, we are not to infer that the events we are to notice took place in the city of Jerusalem, or anywhere near that city. The Scribes and Pharisees referred to belonged there, but, at the time, they were far distant from the place. If we look at the concluding verses of the preceding chapter, we shall find that Jesus was in the land of Gennesaret. "And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him,

they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole."—Matt. 14: 34—36. From these words, it is evident that Jesus was in the land of Gennesaret. Now, where was the land of Gennesaret? From Jerusalem it was far up north, in the province of Galilee. To go from Jerusalem to the land of Gennesaret, a person was obliged to travel through a part of the province of Judea, the whole breadth of Samaria, and a part of Galilee.

In this view of the matter, it becomes a very interesting question, how these Scribes and Pharisees happened to be so far away from their homes. They had, perhaps, followed Jesus from place to place, until they found themselves at this distance. If this presumption be correct, we ask, *why* did they follow him? Was it because they loved him? No, they were his enemies—they hated him. Was it because they loved to hear him preach? They did not love to hear him preach. Was it because they loved to see him perform his wonderful works,—such as healing the sick, giving eyes to the blind, ears to the deaf, feet to the lame, or feeding the thousands

with a few loaves and fishes? Nay, they did not love to see him perform such works. These were the most perplexing of all things to those who denied that he was the Son of God. Witness the conduct of the Pharisees at the time Jesus restored sight to the man who had been born blind; John 9th chap. They did not, indeed, deny the performance of the miracles. It would have been the height of folly for them to have done that. Every one of the Jews knew, who looked on and saw the works done, that Jesus performed miracles. There is not an instance of their having denied it. But they acknowledged not that he was the Son of God; and they justified their unbelief, not by denying the performance of the miracles, but by attributing them to the agency of Beelzebub. "This fellow doth not cast out devils, but by Beelzebub, the prince of devils." Matt. 12: 24. They did not, therefore, follow Jesus, because they loved to see him perform his wonderful deeds. The question returns upon us, then, why they followed him from place to place, from village to village, from province to province. We reply, they followed him because they were his enemies. They followed him because they desired to watch him, — to see what he did, to hear what

he said, to observe the conduct of his disciples; and this they wished to do that they might, if possible, detect some misdemeanor, some sin either of omission or commission, which they might report abroad to his disadvantage, and thus crush his infant cause.

And now we would inquire, what did they discover? After long watching, what saw they? We shall find an answer to this question in the context. They stated undoubtedly the worst thing they had discovered. After having taken so much pains, they would not have mentioned merely a small matter, and have left the great cause of offence unknown to the world. We may rely on this point, — that they mentioned the most heinous thing they had seen. And what was it? Did they accuse Jesus and his disciples of having violated the laws of God?—of having committed fraud, or violence, or sacrilege, or murder? Neither of these offences. They stated their complaint in these words: "Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." — Matt. 15: 1, 2. This was the offence of the disciples. It was not a sin of commission, but of omission. "Thy disciples

transgress the tradition of the elders, for they wash not their hands when they eat bread." It was the most heinous offence, probably, that the Pharisees had known the disciples to commit. After all their pains in watching, it is not to be supposed they mentioned a very small matter, and passed over what they regarded as the greater faults in silence.

And here let us inquire in what manner our Lord replied to their question. It is sometimes very proper to answer one question by asking another. Jesus answered the question of the Pharisees by asking them a question, in turn; and a much more important question it was than the one they propounded to him. "Why do ye also (said he) transgress the commandment of God by your traditions?" —Verse 3. As if he had said, "You complain of my disciples for transgressing the tradition of the elders: I have a much more serious complaint to bring against you. You transgress the commandments of God; and you transgress God's commandments, by those very traditions which you think my disciples should respect." Jesus then proceeded to point out to them the manner in which they had violated the commandments of God by their traditions. "For God commanded, saying, Honor thy father

and mother, and let him that curseth father or mother die the death."—Verse 4. Excessive disobedience to parents was punished with death under the Jewish code; hence the fifth commandment is expressed as follows: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."—Exod. 20: 12. The duty of children to parents was enforced by Moses in the most explicit and forcible manner. A child was declared to be under obligation to provide adequately for a parent's support. The Pharisees endeavored sometimes to set aside this commandment of God. They said, "Whosoever shall say to his father, or his mother, *it is a gift*, by whatsoever thou mightest be profited by me, and honor not his father or his mother, *he shall be free*. Thus (said Jesus, making the application) *thus* have ye made the commandment of God of none effect by your traditions."—Verses 5 & 6. He here turned the tables completely upon them. They accused his disciples of violating the tradition of the elders. He showed them that they had violated not only a human tradition, but one of the commandments of God. The Pharisees often sought to get possession of the property of the people for sect-

arian ends. In some cases they probably met with denials. A man pleaded, perhaps, as an excuse for not parting with his property, that he had an aged father or mother to maintain, and that the law of God made it his duty to honor and to serve them. But, in the sight of the Pharisees, the law of God seems to have been of a secondary consideration. When they sought to gain a man's money, and he put in such a plea as an excuse for not giving it, they instructed him (and the traditions of the elders, we must suppose, justified them in so doing) that if he would give them his property for so-called religious purposes, so that he could honestly say, "It is a gift,"—that is, I have given it away,—then, even if he permitted his parents to die at the roadside with neglect and starvation, he should be free. Strange evasion of the commandments of God! "Thus, (said Jesus) *thus* have ye made the commandment of God of none effect by your tradition." He knew their hearts. He knew they were not sincere. And he applied to them the scorching language of the prophet Isaiah: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me."

—Verses 7 & 8. And this brings me to the words of the text: "In vain they do worship me, teaching for doctrines the commandments of men."—Verse 9. With these admonitions before us, let us seek to learn what is intended to be taught by the last-quoted words. I shall speak—

First, of the nature of vain or false worship.

Second, of the cause of it.

Third, of the nature and cause of true worship.

"In vain they do worship me." What is meant by worshipping God in vain? We suppose the intent was to describe the worship as useless, unprofitable. It will be observed that Jesus did not accuse the Pharisees of not worshipping God at all. He did not say, Ye never go to the synagogues, ye never pray, ye never worship God; but, "in vain do ye worship me." They prayed more than others; they paid tithes; they went regularly to the temple and to the synagogues; they kneeled before the Lord their maker; they lifted their hands towards heaven; they went through all the outward forms of worship; but their worship was vain, in the eyes of Him who looked on the heart. We see, then, that men may go through all the outward forms of worship, and still the service may be vain. It is not the solemn

visage, the long prayer, the outward adoration, that constitute pure worship; all these things have existed where the worship was vain.

> "Th' uplifted eye, the bended knee,
> Are but vain homage, Lord, to thee;
> In vain our lips thy praise prolong,
> The heart a stranger to the song."

We ask again, then, what is vain worship? It is worship that is useless, profitless, — worship that reflects no honor upon God, that confers no benefit upon the worshipper. *Such* worship must be vain. The phrase "in vain," in the text, bears precisely the same sense which we give to it in our common conversation. Suppose a man living at his country seat were to go to Boston on some matter of business: on his return at night, he tells his family he has made his visit to the city altogether *in vain.* They would understand him to mean that he had lost his labor in going. He did not see the man he went to see; or, if he did see him, he did not transact the business he intended to; at any rate, his visit had been useless. So, when it is said worship is *vain*, it is meant that the forms of worship were gone through with; but there was such a hol-

lowness, or such a misdirection of the worshipper's thoughts and affections, that the worship reflected no honor upon God, nor was it of the slightest benefit to him who rendered it. It was therefore *vain.*

The true character of the worship rendered by the Pharisees is seen by a careful view of the context. It was hypocritical, outward, formal, — in a word, the heart was not in it. "Ye hypocrites, (said Jesus) well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but *their heart is far from me.*"—Verses 7, 8. *The heart was not in the worship.* It consisted mainly in the mere repetition of forms of words. Dr. Watts has described this vain worship better than any other uninspired writer whom we have read:

"God is a spirit just and wise,—
He sees our inmost mind;
In vain to heaven we raise our cries,
And leave our souls behind.

"Nothing but truth before his throne
With honor can appear;
The painted hypocrites are known,
Through the disguise they wear.

"Their lifted eyes salute the skies,
Their bended knees the ground;
But God abhors the sacrifice,
Where not the heart is found."

Who can fail to offer the petition which we find in the next stanza?

"Lord, search my thoughts, and try my ways,
And make my soul sincere;
Then shall I stand before thy face,
And find acceptance there."

If the heart be not in the worship, it is vain; God approves of no service that springs not from the heart. He sees the hollowness of it, and rejects it. It is like the worship which is rendered to the despots of Asia by their enslaved subjects, who bow to the dust in the presence of the monarch; they show every sign of reverence, but they feel no respect or love for him in their hearts.

II. We come, in the second place, to inquire, why did the Pharisees worship God in vain? Does the Saviour allege it was because they were born totally depraved? Does he attribute it in any way to the corruption of their natures? He does not; he attributes their false worship to the influence of their erroneous religious opinions. "In vain they

do worship me, *teaching for doctrines the commandments of men.*" Here we see the true cause of their vain worship. It was the doctrines or commandments of men. Had they believed with an active faith the true doctrine of God, their worship would not have been vain. But they did not believe the truth; they trusted in the traditions of the elders; they were under the influence of false doctrines, and their worship consequently was unprofitable.

False doctrines, wherever they are believed, render worship vain. In all ages error has affected the worship of men. The distinctive characteristic of all false religion is, that it seeks to make men worship God through the influence of terror and dread of punishment. The customs of the most ancient of false rulers, in church and state, may be referred to in proof of what we have here said. When Abimelech aspired to rule in Israel, he did not employ persuasion and kindness to win the gratitude of the people, and gain their heartfelt homage; but he employed fraud, artifice and cruelty, to accomplish his ends. By these means, he became civil and religious ruler in Israel. Jotham, the youngest son of Gideon, went to the top of Mount Gerizim, and

in the presence of the men of Shechem uttered these words: The trees went forth on a certain time to anoint a king for themselves. [This, of course, is a parable, but it has a meaning.] They went first to the olive tree, and said, "Come thou, and reign over us." But the olive tree, representing some useful, just, unambitious man, said, "Why should I leave my fatness, and go to be promoted over the trees?" Thus the olive tree refused the proffered honor. The trees then said to the fig tree, "Come thou, and reign over us." But, like the olive, the fig tree declined, saying, "Why should I forsake my sweetness and my good fruit, and go to be promoted over the trees?" The trees then went to the vine,—the generous vine,—and said, "Come thou, and reign over us?" And the vine said, "Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" Baffled thus in every way, the trees, as a last resort, went to the bramble, with the request, "Come *thou*, and reign over us." The bramble, representing false, wicked, persecuting rulers and religionists, said, "If in truth ye anoint *me* king over you, then come and put your trust in *my* shadow." Prove your loyalty to me; put your trust in *my* shadow.

The shadow of a bramble! What a striking likeness of the consolations offered by false religions! What creature would think of fleeing to a bramble for shelter, unless it were impossible for him to get any other protection? The bramble required this proof of loyalty—"Come and put your trust in my shadow." "But if not, let *fire* come out of the bramble, and devour the cedars of Lebanon."—Judges 9: 7—15. The men who took shelter under the power of Abimelech soon had reason to regret their choice. Fire came out from Abimelech, and destroyed them. The votaries of false government, the promoters of false religion, always resort to force to accomplish their ends. They seek to rule by appealing to the fears, not the love, of men; and it is remarkable that *fire* is almost always the agent by which they expect to frighten others into subjection.

We have this point illustrated again in the history of Nebuchadnezzar. He was seized, on a certain time, with a strong desire to have a general revival of religion in his dominions. He wished uniformity in religion, even if it was purchased at the expense of the consciences of his people. He caused an image to be made of gold, and had it set up on the plains of Dura, a place where a great multitude of

people might be congregated and behold the image. Then he sent out a command to his princes, governors, and officers of every grade, to come to the worship of the image. A proclamation was made to this effect,—that, at the time they should hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and every kind of instrument (we may suppose) which had then been invented, they must all fall down and worship the image which Nebuchadnezzar had set up. He did not hope to win the people to worship this image from emotions of love and gratitude; and he therefore accompanied his command with the threat, that whoso did not fall down and worship the image should "the same hour be cast into the midst of a burning fiery furnace." There would have been no need of threatening the people that they should be cast into "this burning fiery furnace," had it been in the king's power to persuade them to worship the image from higher considerations than those of fear. It is probable that the Chaldean priests had persuaded the king to this extraordinary act of rearing and dedicating the golden image. In all ages of the world, priests have taken the lead in the services and operations of false religion; and have not hesitated to

resort to the most extraordinary methods of cruelty to sustain their various creeds and forms, and to keep the people at large, in habits of awe and obedience. Such methods have produced great and lasting, but very evil effects. Behold the consequences of Nebuchadnezzar's threats! The whole people, as one man, bowed down before that senseless idol, which could not hear, nor see, nor speak, nor think, nor move, nor bless them, nor curse them, nor do anything else; a mere image, which their own hands had made, they all bowed down, and worshipped, with all the external signs of reverence and awe, crying (for aught we know) "Holy, holy, holy! Lord, God Almighty." It is not to be supposed these people were all fools, or madmen. Some of them unquestionably knew that the idol was not the God that made them; but they bowed themselves with their faces even to the ground before it. And why? Did they feel the impulse of love towards it? Did they feel a sense of gratitude, and reverence, and godly fear? Were *their hearts* in the service? Not at all. But they had heard that the king had built a furnace, and kindled a fire therein, and bound himself by solemn oath, that if any man fell not down, at the appointed time, and

worshipped the image which he had set up, that man should the same hour be cast into the fiery furnace. They must, therefore, they saw, either go through the form of worshipping that image, or be burned in the furnace.

Behold the vast assembly of people and nations! The eye is scarcely able to see the whole at one view. The sounds of the instruments break upon the air, and the whole vast assembly falls down. What uniformity! What adoration! What piety! But does the worship in this case flow from the heart, or is it *vain* worship? Nebuchadnezzar himself seems to have been doubtful whether he should be able to bring the people to worship his idol from the heart; because, had he believed he could have gained their hearts, and led them to worship his idol deity from motives of love, and reverence, and gratitude, there would have been no need of preparing the fiery furnace. He saw that force must be employed. He saw that some portion, at least, of his people would fall down before the idol from motives of fear; and of that vast assembly, how many were governed solely by such motives, it is not possible, at this distance of time, to say. Were their hearts then in the worship, if it were neces-

sary to compel them to engage in the service by the threat of immediate and terrible punishment? Most evidently not. They drew nigh to the image with their mouths, and honored it with their lips, while their hearts were far from it. They were mere hypocrites: they pretended to possess and to manifest emotions which they did not feel; and while outwardly they were seeking to glorify the idol, their inward and overruling desire was merely to save their own lives. So far, then, as to the worship itself, conferring any benefit on their moral natures, it was altogether *vain*.

And all worship is *vain* which is produced merely by the threat of punishment. It is like the reverence which a slave shows before a hard-hearted master. It does not alter the principle at all, whether you locate the fiery furnace in Babylon, or Jerusalem, or any other place on earth, or whether it be merely an imaginary place of fire, or of torment, in some other world,—the principle is the same, if the worshipper only truly believes in it, and is moved by the dread of it to render homage to the being whom he adores. In fact, the more sincere he is in his belief in this imaginary place of torture, and the greater the dread he actually feels,

that he shall be tormented if he does not adore the deity in whom he believes, the more likely is his worship to be spoiled. It is the offspring of terror, and not of love. He draws nigh to his God with his mouth, and honors him with his lips, but his heart is far from him; and his fear towards him is taught by the precepts of men. All worship which springs not from love and gratitude is impure; it is a mere, cold, vain form.

III. But, in the third and last place, we come to speak of the nature and cause of true worship.

True worship is praise and honor rendered to God from a sense of benefits which he has conferred upon us, and of love and pity which he bears towards us. If all men saw God as he truly is, they would love him and serve him: it is because they know him not, that they serve him not. The angels, who kindle and burn with love and adoration before the throne of God on high, worship him in spirit and in truth. They need no threat of punishment, no appeal to their fears, no prospect of a fiery furnace, to induce them to adore God. It is his glory which calls forth all their praise.

"Thou art, Almighty Lord of all,
From everlasting still the same;

Before thee dazzling seraphs fall,
And veil their faces in a flame,
To see such bright perfections glow,
Such floods of glory from thee flow.

* * * * *

But though thy brightness may create
All worship from the hosts above,
What most thy name must elevate
Is, that thou art a God of love,
And mercy is the central sun
Of all thy glories joined in one."

This is the nature of the worship of heaven, and this is the nature of true worship on earth.

Turn, now, from the saints above to the saints below. How ardently the soul of David burned with the fervor of pure worship! He *loved* the house of God. He did not go up to the sacred place to gain the favor of God, but to enjoy it. He had a rich sense of the love of God. He pined and panted to unite in the services of the sanctuary. Listen to his instructive words :—"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."— Psalm 27: 4. These words showed the uprising of the true spirit of love, praise and

worship, in his soul. He delighted to meet God in his sanctuary, and hold communion with him. He was not moved to sustain the public institutions of religion, nor to engage in the worship of God, either in public or in private, by any dread of torment. Hear him once more: — "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" — Psalm 42: 1, 2. These are the motions of a soul that is filled with love to God. Such a soul needs no threat of punishment to impel it to engage in the worship of God. But, once more from David. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." — Psalm 84: 1, 2. This is the spirit from which true worship proceeds. There is no insincerity in the service which such a spirit renders to Heaven. It as naturally seeks God, and delights to praise and glorify him, as the flame goes upwards.

"So a soul that 's born of God
Pants to view his glorious face, —

Upward tends to his abode,
To rest in his embrace."

Perhaps it may give us a clearer idea of this subject, if we turn our thoughts to the honor which men sometimes render their earthly benefactors. We have all heard of Washington, the Father of his Country. He was beloved by all the people. He was a truly great and good man,

"First in war, first in peace, and
First in the hearts of his countrymen."

He was commander-in-chief of the armies of the Revolution, and led them, with great prudence and military skill, through the perils, dangers and daring exploits, of the eight years' war. On the achievement of independence, he resigned the sword, even more cheerfully than he took it, and returned to his beloved home upon the Potomac, to cultivate the arts of peace. But here his countrymen would not permit him long to remain. When the feebleness of the old confederation of the States became apparent, and a convention was called to form a constitution for the United States, Washington was returned a delegate, and was unanimously chosen

president of that august body. On the constitution being ratified by the requisite number of states, all eyes were turned to him as the person best qualified to unite the hearts of the people, and to administer the new government with mildness, decision and impartiality. He was elected the first President of the United States, by the unanimous vote of the electors, and probably in concurrence with the wishes of every inhabitant of the country. A spectacle truly sublime! How much greater than a king was he,— enthroned, not by mere force of law, not by accident of birth, not by bayonet or sword, but by the love, the gratitude, the reverence of the people. It became necessary for him to leave his beautiful retreat at Mount Vernon, and go to New York, which was then the seat of the general government. The privilege of seeing him once more was hailed by the people, in the states through which he passed, with the greatest joy. They went out in crowds to greet him, with songs, with martial display, with the sound of cannon, with loud and protracted huzzas,— men and women and children saluted him with every mark of respect which they had the power to show. Perhaps one of the most thrilling events in the life of this great man, and

one that produced the greatest effect upon himself, took place in the course of this journey. It was at Trenton Bridge, where he had maintained one of his desperate struggles with the enemy during the preceding war. Here the ladies undertook the management of the ceremonies — and they usually do such things well. They caused an arch to be erected across the bridge, on which they inscribed, "December 26, 1776," the date of the fearful struggle before referred to. Underneath the sweep of the arch, they placed these words:—"He that defended the mothers will also defend their daughters." They arranged themselves on the side of the bridge in three lines: first, the matrons; in the front of these, the young women; and in front of the whole, the children, each child with a basket of flowers in its hand. When Washington came, upon his noble charger, attended by his suite, and at the moment he passed the arch, the children commenced and sung the following song of congratulation and joy:

"Welcome, mighty chief, once more,
Welcome to this grateful shore;
Now no mercenary foe
Aims again the fatal blow,
Aims at thee the fatal blow.

"Virgins fair and matrons grave,
These thy conquering arm did save,
Build for thee triumphal bowers!
Strew, ye fair, his way with flowers,
Strew your hero's way with flowers."

And they poured out the contents of their baskets, as he passed along. Happy, happy the man who had gained so completely the hearts of the people! Happy, happy the people who had been blessed with so good, so patriotic, so great a leader! In the instance before us, we see pure homage flowing out of the soul. The people honored Washington because they loved him. From all the surrounding region they rushed to the place where they could see him, and honor him, as waters rush down the hill-sides to find their level. These persons were not driven by threats of punishment, but drawn by their attachment to the man. Suppose terror to be introduced into the scene,—will it not tarnish it? Suppose the Legislature of New Jersey to have been in session, and some member to have arisen in his place, and proposed the passage of the following law: "That whereas his excellency George Washington, President elect of the United States, was about to pass through the State of New Jer-

sey; and whereas it behoved the state to show him all due honor; Therefore, be it enacted, that if any man should be wilfully negligent in coming forward to greet the great and distinguished visiter, and render him the honor due to his name, the person so offending, on due conviction of his offence, should be sentenced to confinement in the state's prison, for a term not more than ten nor less than one year." Who but a madman would have thought of proposing such a statute? How quickly would it have been suppressed, had it been offered, as being, in itself, the greatest insult the state could inflict! It would have been no less than saying to Washington, We know the people do not love nor reverence you; we fear they will not even go through the forms of rendering you honor, unless they are driven so to do by the fear of punishment. And had it been possible to have obtained the passage of such a law, Washington would have refused to receive any demonstration of honor in the state, and would have sailed from the Potomac or the Delaware, by sea, to New York, rather than to have submitted to such an indignity. And yet this is the way in which a large number of the Christian clergy in our day, and in past ages, have sought to

induce men to *honor* God. "Who hath required this at your hand?" saith the Lord of hosts. We see, then, how completely terror or threats of punishment render all worship vain.

I cannot fail to name an event, not unlike the one I have now recited, which, with its attendant circumstances, took place more than a quarter of a century since, but which is almost as fresh in my memory as the events of yesterday. I refer to the entrance of the great and good La Fayette into the city of Boston, during his last visit to the United States. I had never seen the man, but I can in truth say I loved him. People sometimes ask, how we can love God, if we have never *seen* him. I reply, that we love his character; his grace is precious to us; all that we know of him is good; and we believe,

> "If all the world the Father knew,
> Then all the world would love him too."

I had never seen the good man whose name I have pronounced, but I had read of his deeds. I was, as it were, familiar with his life. His bosom was fired with sympathy for our struggling, suffering, bleeding country, at the time of the Revolution,

when the armies of Great Britain, and her unparalleled naval power, were seeking to crush her. He resolved to throw himself into the combat. Recently united with a lovely wife, whom his heart worshipped, — surrounded with all the endearments of home, the blandishments of fortune, the respect of his countrymen, — enjoying, also, in a high degree, the favor of his king, — yet his love of liberty, his sympathy for our suffering fathers, was so strong, that he resolved on joining the American army. He made known his wishes to Dr. Franklin, our agent in France; and the good doctor was obliged to tell him that the States had not money enough in France to charter a vessel to carry him over. Such a state of things would have damped the courage of a less resolute man. But what said young La Fayette? Did he say, "I will abandon this enterprise; it requires altogether too much self-sacrifice for me"? No; on the contrary, he responded to Dr. Franklin, that if the American States could not charter a vessel to carry him over, he would charter one himself; for he could not see them struggling for liberty against such fearful odds, without lending them what little aid he had it in his power to bestow. He came; he approached

with great deference the American commander-in-chief, and offered his services to the cause of American independence, in any station which he could fill with best advantage to the army. Washington was a shrewd observer of human character. He saw in this young man the elements of a patriot, a general, a trustworthy friend, and he always loved him. At the peace, young La Fayette returned to France, to pass through scenes scarcely less exciting than those in which he had been an actor in America. In the year 1824, in his old age, he resolved to visit the United States once more before he died. He landed in the city of New York. I will not describe his enthusiastic reception there, nor his joyous transit to Boston. It was on a bright morning in August that he entered the latter place. The whole city had moved out to meet him at the boundary line; and when the old man came in sight, such a shout of joy went up to heaven as seemed almost to make the firmament tremble. The multitude was innumerable. Every street through which the hero passed rang with joyful acclamations; every house was filled with delighted spectators to the very roof; balconies, porticoes, fences, trees, temporary stages, and even steeples,

were all put in requisition; banners of every description waving; bands of musicians sending out sweetest music, and every countenance beaming with mingled emotions of gratitude and admiration.

As the aged philanthropist and patriot drew near to the place where the liberty-tree stood in the time of the Revolution, he beheld before him an arch, with this inscription:

"The fathers in glory shall sleep,
That gathered with thee to the fight;
But the sons will eternally keep
The tablet of gratitude bright.
We bow not the neck,
And we bend not the knee;
But our hearts, La Fayette,
We surrender to thee."

This was the true homage of the soul. There was no constraint, no fear, no threatening of punishment, that led the people to honor their benefactor. It was a willing service; the heart of the people was in it; it was truly an honor to him, and an indescribable gratification to them. It was not vain, but pure, fitting and beneficial.

But I have already, perhaps, pursued this strain too long. If we were as sensible of the goodness

of God as we are of the benefits we have received from our earthly benefactors, we should love and serve him more faithfully than we do. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." "Bless the Lord, oh my soul, and all that is within me, bless his holy name." "O give thanks unto the Lord; call upon his name; make known his deeds among the people." "O give thanks unto the Lord, for he is good; for his mercy endureth forever." "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."—Psalm 100. "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord."—Psalm 150.

O. H. Tillotson.

# BIOGRAPHY.

## REV. O. H. TILLOTSON.

BY REV. THOMAS WHITTEMORE.

Rev. O. H. Tillotson was born in the flourishing town of Orford, N. H., on the 9th day of May, 1816. His mother made a profession of religion, and became connected with the Orthodox church in that town, when he was quite young; and, being a very devoted woman, endeavored to train up her children strictly in the belief of her creed. His becoming a Universalist is in no way to be attributed to his good mother, as she was unwearied in her efforts to instil into his young mind the obnoxious doctrine, that a large portion of the human family will be indescribably wretched, world without end.

While Mr. Tillotson remained at home, he was engaged in agricultural pursuits during the summer, and attended school in the winter. But, at the age of seventeen, by the advice of friends in whom he had confidence, and with the consent of his honored father, he left that happy home, where were the kindest of parents, five fond brothers and four loving sisters, and went to Montpelier, Vt., to serve an apprenticeship at the business of printing. And this, as those well know who have pursued a similar course, was to him a trying event. To be the first to leave a family circle so large and pleasant as that in which he had spent so many happy hours, was no easy task. He was determined, however, if possible, to fit himself for usefulness in the world; and, knowing that, as a family, his parents, brothers and sisters, could not always live together, he concluded that it was his duty to leave them.

Before he left home, he had heard of infidels; but, not being

acquainted with any of that class, and never having seen their writings he was entirely ignorant of their opinions and mode of argument. In this condition, he had not been long at Montpelier, before he was induced by a friend to read the "Age of Reason," the well-known work of Thomas Paine. The perusal caused him to become quite sceptical, and set him to inquiring for arguments with which to oppose Christianity. From this he resorted to various infidel writings,—those of Voltaire, Volney, Taylor, and others; and, by such means, he became greatly bewildered with the atheistical delusion. At length, however, he was led to reflect upon his condition, the utter worthlessness of his opinions, and the deplorable effects which their triumph would produce in the world. The first inquiry with him was, "If the doctrine which I advocate be true, then what and where am I?" And the only answer which he could give was, "I am the offspring of chance; and, like all my kindred, was created for no purpose, and am to be tossed about upon the tempestuous sea of life for a short season, and then sink into the ocean of oblivion, to know and be known no more forever. This is my fate, and that of all mankind!" The inquiry then arose with him: "Of *what value* are these opinions, either to myself or the world? Do they tend to enlarge the field of thought? Are they ennobling or strengthening to man? or chastening to the feelings? Can they cheer the desponding? or bind up the broken-hearted?" And he could only say, with sad disappointment, "No! They tend rather to blunt the intellect, and give it narrow bounds. They debase the mind, and cause it to grow weaker and weaker, by removing all upon which it leans for support. They harden and demoralize the feelings. They sink the desponding, and tear open afresh the wounds of the broken-hearted." The question arose with him, in this crisis, "What would be the effects of a triumph of my opinions in the world? What shall I have gained to myself and others, if I accomplish my object, and convince those around me that what I believe is really true?" And he could not say that the consequences would be desirable, but the very reverse. His opinions never afforded him any consolation, and he had no reason to suppose that they would console others. And, judging from the past, what might he expect, if they became prevalent? A voice from France answered the question in a startling manner: "Expect anarchy, blood and death, in their most horrid forms!" The lives of the most distinguished infidels who ever lived answered

it, by licentiousness and discontent. And so did their deaths, by doubt and despair.

Such reflections as these led him to conclude that he might be in an error. Indeed, it appeared to be quite probable. What, then, should he do? It took but a short time for him to decide this question. He resolved that he would immediately give up his old guides, Paine, Voltaire, Volney, Taylor and others, and follow new ones.

The first work which he read, upon the other side of the question, was "Christianity against Infidelity," by Rev. T. B. Thayer. He here found proofs of the truth of Christianity which he little expected to find. This work is truly a valuable one, and clearly and logically written, and should be carefully read by every infidel in the world. He next took that little volume entitled "An Argument for Christianity," by Rev. I. D. Williamson. This he found to be beautifully written, and full of convincing argument. After reading Williamson's book, he took Watson's "Apology for the Bible," in reply to Paine's "Age of Reason." Having carefully perused this, he next read Leslie's "Short and Easy Method with the Deists." And so convincing and unanswerable was this, as to lead him to the following reflection: — "I have rejected Christianity, because that, in order to believe it, I must admit the truth of miracles, which I cannot do. But I can truly say now, that, with all this evidence in favor of Christianity, we must give credit to a greater miracle, if we suppose it to be false, than any in which we are required to believe, if we admit its truth." Reasoning thus, he was induced to receive the Christian religion as true; and his faith in it has been growing stronger, and his hopes brighter, from that time to the present.

When but twenty-two years of age, Mr. Tillotson began to preach the gospel of a world's redemption; and he has made this his constant care and labor, having preached nearly every Sabbath since that time. He has steadily pursued the calling, and now it is his life to preach the gospel. He has labored in Vermont, New Hampshire and Massachusetts. That he has had good success is evident from the fact that he has frequently been invited to return to his old fields of labor. The societies in Woodstock, Vt., and Claremont, N. H., have, at times, been particularly anxious to reëngage him. It is now three years since he removed to Worcester, the heart of Massachusetts; and here his labors have been abundantly blessed. The society has nearly doubled in numbers since he went there; they

have enlarged and repaired their house of worship, and are united and strong.

Mr. Tillotson has had some four or five public discussions, since he entered the ministry, all of which have been satisfactory to the friends of truth. He knows how to wield the sword of the spirit. He fears no warfare for the truth's sake, as his controversies at Worcester will prove; but, naturally, he is a son of peace. As a preacher he is sound, inclining to be argumentative and doctrinal, and is a very valuable pastor in a place with a population like that in Worcester. He lays strong hold of eternal life. The bitter cup of infidelity he once drank to the dregs; he enjoys therefore more fully the waters of life. Christianity is specially precious to him. He feels it to be no unimportant part of his mission to warn the young against infidelity, and show to them the proofs and triumphs of Christianity. He is in the vigor of his days, with a strong constitution, and great mental activity; and should his life be spared, he will accomplish great good for the cause of Christ.

# DISCOURSE IV.

## THE NATURAL AND SPIRITUAL BODIES.

"It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."—1 Cor. 15: 44.

We have reason to fear that Christians, at the present day, undervalue God's material universe. They are taught, from childhood, to despise all matter, as belonging to the gross and vulgar in creation. But let us remember that God works by the assistance of material instruments,—that matter is not despised by him whose name is Holy, but that he moulds it into forms of varied beauty and loveliness, and bids it do his pleasure.

The earth upon which we tread, so despised by many, generously contributes to the happiness of both man and beast. She freely yields us food and raiment, and satisfies our bodily wants. When we are in health, she invites us to walk forth in her green fields and regale ourselves among the

wonders of nature, or sit in her pleasant groves and listen to the music of the feathered songsters. And when we are sick, like a kind physician, she administers to our relief. Her dusty bosom bears sweet flowers of every variety, and of surpassing loveliness and beauty.

Matter is so highly esteemed by our Creator, that he has seen fit to connect the interests of his children with it in this world. He has moulded it into graceful and symmetrical forms, — these bodies, so "fearfully and wonderfully made," — and lodged in them the immortal part of man. These are the clay tenements of the deathless spirit, and they are made to contribute to our welfare in various ways.

And how wonderful a structure is the human system! Its frame-work is composed of about two hundred and fifty bones, so hard and substantial as to give firmness and consistency to the whole; and framed in so workmanlike a manner,— measured so accurately,— so curiously mortised and nicely jointed, as to give every part its proper place, and permit the whole to perform its office with wonderful facility.

This bony system is covered with about five

hundred muscles, some of which are exceedingly beautiful; and they are attached to the bones by small, white, and strong cords, called tendons, in such a way as to move the human system in obedience to the will. And all this is so covered with the skin as to give health and vigor to the body.

And then, those vital organs, the heart and lungs, encased as they are within firm walls of bone, and thus protected from external violence,—how wonderful are they! Who, but an infinitely wise Creator, could have constructed them? What power but Omnipotence could cause our hearts to beat, and heave our lungs, and give us life, strength, and activity? These bespeak the wisdom, and power, and goodness of that Being whose almighty arm moves the universe at his pleasure.

The veins and arteries permit the purple current freely to course itself to all parts of our bodies, and nourish them, and impart health and vigor to the system.

And the nerves, so often sources of the most acute pain, are, nevertheless, indispensable to our existence and welfare in the world. The nerves of sensation have been distributed throughout these

wonderful structures, so as to warn us of danger, and incite us to act for the good of ourselves and others; and the nerves of motion are subject to our control,—they move the muscles at the command of our wills, and these act upon the framework of our systems, and so cause these gross material bodies to do our pleasure.

The brain, the organ of thought, is carefully protected, by a globe of bone, from the rude jars of the world; and here we take our stations, like a king upon his throne, and untold wonders and beauties open to our view. The physical senses afford a medium of communication with the works of creation around us. We open our eyes, and green fields are spread out before us, all "spotted with fire and gold in the tint of flowers," —a world of surpassing beauties bursts upon our sight! The familiar faces of friends, the towering mountain, the mighty ocean, the golden sun by day, and the silvery moon and twinkling stars of night, these are all glorious and captivating to behold.

The sense of feeling permits us to become acquainted with the qualities of objects, while that of hearing brings to us a world of musical har-

monies. The glad voices of friends, the music of the feathered songsters in the groves, the sentimental or patriotic song, the hymn of praise to the Creator, the soft and sweet strains of the Æolian harp, the thunder's peal, and old ocean's eternal roar,—these delight us,—they captivate our spirits.

The sense of taste renders our food delicious to us; and that of smell gives us the fragrance of the rose, and causes the balmy breezes of spring and summer to be doubly invigorating and precious to us.

Such is the body to which the author of our text refers, when he speaks of the natural body. This has been given us to place us in communication with the world of matter, and adapt us to it; and the fact that God has created us physical beings is proof sufficient that it was best for us to be so created. And we will now glance at some of the benefits which result from our corporeal organizations.

The intimate connection which is thus secured between mind and matter enables us to exert an extensive and controlling influence over the solid masses around us.

That God is able to confer this power upon us in some other way, I do not pretend to deny. But the fact that he, a perfect Being, has created us with the physical systems which we possess, is proof that this is the best way in which the ability could have been bestowed.

And how great and astonishing are the changes which we work in the material universe! Matter acts upon our physical senses, and these excite our minds, which act upon our bodily powers, and move them to do our pleasure. So it is that man opens the pathway to usefulness and happiness. He sits in kingly state, enthroned in the body which God has prepared for him, and issues his mandates to the various parts of the system, which, like faithful servants, are prompt to execute his orders. Thus he goes forth, with giant strides, and fells the forest, and cultivates the soil, causing it to give "seed to the sower and bread to the eater." With stalwart arm, he levels the hills, bridges cataracts, elevates the valleys, and converts the rough surface of the earth into a very Eden. "The wilderness and solitary place are glad for him, and the deserts rejoice and blossom like the rose." He moulds chaotic matter into forms of symmetry and

beauty most pleasing to behold. His magic pencil pictures to the life, so as often to deceive the most careful observer. He all but gives the power of speech to the cold and senseless marble. The inventive genius of man has displayed itself in numberless ways. It has ribbed the earth with iron, and made a horse of steam, by which means we are permitted to ride over the globe with nearly the rapidity of lightning itself. It has dared to snatch that thundering element from the clouds, and, by the help of the telegraphic wire, has made it bear our despatches from one part of the country to another with even the rapidity of thought.

Such are some of the benefits resulting from our connection with these physical systems. So it is that we are enabled to exert an extensive and powerful influence over the solid masses around us, making them entirely subject to our control.

Again, we are so constituted that our physical senses afford us much pleasure while attending to the duties of life.

It is gratifying to our senses to partake of our daily food, and satisfy the wants of the body. But how much more highly pleasing to us is the cultivation of our minds! The treasures of science are

opened to us by the assistance of our bodily powers, — and how rich beyond description they are! Books are manufactured; we read them, and are instructed, delighted and improved, by what they contain. We enter the laboratory of nature, and combine and analyze matter at our pleasure, and astonish ourselves and others at the magic wonders which it is made to perform. We enter the green and flowery fields of spring, when all creation appears to be full of life and gladness, and we are captivated with what we see and hear. The rich velvet carpet on which we tread is living beauty itself. We are gently fanned by the balmy breezes which refresh and invigorate us, and which waft to our ears the melody of nature's myriad voices. Here the crystal waters come bubbling up from the cool and wholesome fountain, and ripple along on their way to the ocean. And yonder we behold the dense forest wide-stretching before us, and gracefully waving its rich foliage to our view. And, further on, the firm-based mountain towers majestically to the heavens, and proudly bathes its lofty brow in the fleeting clouds above us. And yet further, and old ocean rolls her mighty waves and heaves her roaring tide, — fit emblem of

Omnipotent power. How grand, how lovely, how soul-subduing, are the sensations produced by the physical universe! And for these we are indebted to our union with matter. These gross bodies which we wear, they are the medium through which these blessings flow to us. We have, then, reason to thank God for having blessed us with the natural body.

But it may be said, that, while our physical systems are sources of much pleasure to us, they also cause us a great amount of pain. That they have many wants and weaknesses that flesh is heir to,— ills which we should all gladly escape, if we could.

My reply to this is, that the happiness which we receive, in consequence of our connection with matter, greatly outweighs the amount of bodily suffering which we are called to endure. But, while we overlook hours of pleasure, we are strict to mark every moment of pain. If for one night in a whole year we suffer keenly, we dwell upon it ever after, and call it long and lingering; and yet we often speak of the rapidity of the flight of time, and are astonished to think how quick the year has passed away.

Also, what we call the ills of life are often, if not always, blessings in disguise. We complain of our wants, but were it not for these we should be indolent and inefficient. We say to ourselves that we will take our ease, and begin to sink down into a state of inactivity, when want comes, like an armed giant, and rouses us up, and drives us forth, and compels us to exert ourselves, and thus develops our strength, gives us health, and fits us for usefulness and happiness in the world. And our weaknesses may tend to prevent overt acts, and save us from greater evils, which we should have been called to endure had it not been for these.

Thus, from a somewhat careful survey of the subject, we learn that God has blessed us in giving us these natural bodies. He has adapted us to the world in which we live, and given us capacities and means of enjoyment. Our present constitution and situation in the universe bespeak his wisdom, power, and goodness. Instead, therefore, of giving way to feelings of despondency, and murmuring at the ways of Providence, we should endeavor to cultivate a spirit of gratitude to that Being from whom we receive every good and perfect gift. And, if we discover imperfections in our present

state, we may know that they have been permitted by our Creator for some benevolent purpose, and that, if we could follow the line to the end, — if we could see the whole plan at a single glance, and in its true light, — we should not only be reconciled to all our sufferings, but should be forced to exclaim, in astonishment, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

And if we are called to suffer here, let us remember that this world is not our home. Life, at the longest, is but short. We all must die; — yes, these physical systems, so "fearfully and wonderfully made," are, nevertheless, corruptible, and must soon go to decay. They are of the dust, and to return to the earth again. They are to moulder back to their native elements; and where, then, will our spirits dwell? Are they to wander naked through the universe, or are they to find a lodgment in other bodies, formed by our Creator, and adapted to a higher sphere, — free from all the ills to which flesh is heir? The text answers, — "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual

body." And the apostle further says, — "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual."

I propose now to give a few hints upon the subject of the spiritual body, — a subject in which we all have an interest, as we shall soon become inhabitants of that body. I shall endeavor to follow revelation, so far as its light extends; and then, with the torch of reason, shall aim candidly and faithfully to explore those regions from which God, in his wisdom, has been pleased to withhold the golden rays of the glorious sun of revealed truth. But in those cases where I make reason my guide, I shall not, in a single instance, intentionally advance any sentiment which is in the least at variance with the teachings of God's word.

I shall start with this hypothesis, which no man can successfully controvert, that the spiritual body lies wrapped up in these gross material frames, like the oak in the acorn, or the corn in the kernel, and that at death it passes away, with our spirits, to that land where angels dwell. And the reason why we see it not is because it is refined, subtle, and etherealized, so that it is not palpable to the

touch, or observable to the sight. It is of finer material than air or electricity, so that the nicest scales cannot detect its weight, or the most powerful glasses discover its existence. This is the body of which the apostle speaks, when he says, "But some man will say, how are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest thou sowest not the body that shall be, but bear grain, it may chance of wheat, or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body."

Thus we learn that we are not to carry the gross earthly bodies, which we have here, into the spirit land; but that these are to die, and from their ashes are to be formed bodies adapted to the future world. These are called spiritual bodies, and this is what we understand by the words, "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

But wherein is the spiritual body to differ from the natural? I reply: By the phrase spiritual body, we understand a body composed of such fine material, and so etherealized, as not to come within

the reach of any senses which we now possess, gross and imperfect as they are. We understand by it a body which can pass up and down, in the universe, even through what we call solid matter, with much greater freedom and ease than we can walk forth under the open canopy of heaven. That there is a world of space in what we call solid matter may be demonstrated to the satisfaction of all who will take a microscopic view of the different substances around them. And shall this world be unoccupied? Why may not departed spirits, with their finer-grained and more perfect bodies, dwell here, and so inhabit immensity?

Our natural bodies are composed of bones and muscles, and made firm and gross, to adapt them to the present world, as here heavy works are required to provide ourselves with sustenance, clothing, habitations, and the accommodations of life. We have powerful enemies to cope with, and great and strong animals to employ in our services, which would subdue us, if we were not blessed with bones and sinews equal to our task. But, as we are to be immortal in the spirit land, labor for food and raiment and the comforts of life will not be required. There no enemies will oppose us, and we shall

have no physical obstacles to overcome. Consequently, these clumsy bodies would be clogs to us there. We should be impatient to rid ourselves of them, in order that we might freely range the universe of God, and behold and admire the works of his hand. Our spiritual bodies will be composed of muscle and nerve of so fine a texture as to be completely subject to the control of the will, imposing no hindrance to the free action of the mind. There are, consequently, many advantages to be gained, by possessing spiritual bodies, above what the physical systems which we now have afford, some of which I will name.

1. Our spiritual bodies will be free from the ills to which flesh is heir.

The temptations to sin, which come from these, will not beset us in the spirit land. When clothed upon with our heavenly bodies, the appetites and passions will disturb us no more. And how much sin and misery are caused here by these! They blight and wither the fairest flowers of earth, and insidiously poison the sweetest cup of our earthly enjoyment. How precious the thought, then, that we are not always to live in this world of temptation, sin, and sorrow! We should rejoice to think

that we are not to be eternally chained down to these sensual bodies of ours.

Also, what racking pains we are called to endure, — what burning fevers prostrate us! what strange hallucinations of the mind come over us, in consequence of our connection with these imperfect physical systems! The pestilence walketh in darkness, and destruction wasteth at noon-day! but no tormenting plagues, no racking rheums, no wasting diseases, are to overtake us in the future world. There, sickness is unknown. And that grisly monster, the king of terrors, — how many he frightens, how many he drives to distraction, here! But he is not allowed to enter the abodes of bliss, where angels dwell. There, death can never come.

The author of our text bears us out in this view of our subject. He says: "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. * * * So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be

brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ." Here we are clearly taught that, through Christ, we are to gain a victory over death and all corruption.

2. Our spiritual bodies will enable us to journey from one part of the universe to another with greater rapidity and ease than we can move about on the little globe which we now inhabit.

I know that this is saying a considerable; and some may think that it is going quite too far. What! shall we ever exist in such a state that we shall be able to outspeed the steam-car in its course, and outsail the swift boat upon the waters? It is possible that we may, — it is probable, even. Those finely-woven spiritual bodies, so much superior to these in other respects, may permit us to journey from world to world, with the rapidity of thought itself. We may make railroads of sunbeams, — of rays of light, — and, with fine muscle sails, be propelled, by the electrical currents of the universe, to the most distant parts thereof, in a

time so short as now scarcely to be noticed by us. And thus we should be enabled to journey from world to world, and system to system, and behold the works of our Creator, and admire and adore. And this is a privilege which none but angels are permitted to enjoy.

3. The senses which we shall possess hereafter will be much more acute than those which we have here.

The sense of seeing, so dim and imperfect here, will be clear and bright in the spirit land. Here, if we wish to discover the niceties of the material universe, we must bring the microscope to our aid. Or, if we desire to sweep our gaze out further into the open space around us, and behold the wonders of the upper deep, it is only by the help of a powerful magnifying glass that we are enabled to do it. But in our spiritual bodies we may have the faculty of adapting our sight to the distance and magnitude of the objects which we wish to behold; so that we shall discover those which are so minute as entirely to escape our notice at the present time, and which are so remote as now to be entirely beyond the reach of our thoughts. And then we shall discern beauties in objects where now we see

nothing but deformities. The sense of hearing, now so limited and imperfect, will, in the spirit land, afford us pleasures of which we do not here even dream. The music of angels! — no mortal can describe it, and probably no earthly ear could properly appreciate it. And, perhaps, in our glorious future bodies, we may delight to listen to the music of the spheres. Other senses may open upon us, and new worlds display their wonders and beauties to our view.

4. We shall doubtless be blessed with unclouded intellects, in the future world.

The gross materials of which our present bodies are formed often obscure the brightest intellects among us; but our spiritual bodies will impose no obstacle to intellectual vigor. There, perception will be clear, accurate, and extensive. The reasoning faculties will grasp intricate subjects, and unravel them with rapidity and delight. What is now darkness to us, will then be transparent before our intellectual vision. We shall have no burden of books, or writing, or language. The facilities for communicating our ideas will doubtless be greatly increased. Tongues will cease, and but one language prevail. There will be no dead lan-

guages upon which to waste our time and talents, in the spirit land. Living beauty will gleam forth, and be reflected from all things around us; while memory, — fond memory, — retentive and accurate, will bring to us every pleasing recollection of past events, and we shall look down from those serene heights in heaven upon this dusty and imperfect world, and our sins and follies will appear to us as the missteps of our early childhood. But I will not attempt to mention even half the intellectual advantages which are to result from our union with spiritual bodies. You can call them to mind at your leisure.

5. The enjoyment which we are to reap from the gratification of our higher natures — our moral, social, and religious faculties — will be much greater in the spirit world than what we experience from the same source here.

In this world, society is in a very imperfect state; it is subject to rude jars, occasioned by the discordant passions of man; — neighbors are at variance, families are broken up, and wars and rumors of wars are abroad in the earth; but in heaven perfect harmony prevails. The inhabitants of that world have entire confidence in each other,

and all are closely bound together in the firm bands of love divine. As we land on the shores of the eternal world, friend recognizes friend; they cordially greet each other, and more fully appreciate each other's excellences and enjoy each other's society than it is possible for them to do in this world.

Here, our moral natures are often shocked with flagrant acts of injustice done to some member of the human family; — the poor are despised and oppressed, the slave groans beneath the cruel lash. There, perfect justice is done to all. Right reigns supreme; and we shall delight to meditate upon the rectitude of the character of that Being who is righteous in all his ways, and holy in all his works. We shall admire his justice, as displayed in correcting sinners for their own good and the welfare of others. We shall see that it was best for him to create us imperfect beings, and cause us to suffer, as our happiness in the spirit land will be increased by all the miseries of the present state. And when we remember that, if we had all been constituted alike at birth, and placed in circumstances precisely similar, in every respect, since then, we should have been alike now, we shall see

the propriety of having the sufferings and enjoyments of all, during their whole existence, much the same; consequently, it will afford us great satisfaction to know that all are holy and happy hereafter.

Here, benevolence is outraged at deeds of cruelty with which earth is filled. There, benevolence will be constantly gratified to see the great family of redeemed spirits revel in enjoyment. It will give us feelings of ecstatic delight to have sinners saved, and cause us to shout for joy when the last wretched wanderer is reclaimed; for "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

In this world, our spirits are often clouded with the dust and fogs of earth; appetite and passion stifle our devotional feelings, and check our most holy aspirations. There, we are to be free from all earthly impurity, and, surrounded with angels, we shall humbly sit at the feet of Jesus, in the very presence of the Eternal One. Then, faith will be lost in sight, and hope end in fruition. Then, veils of flesh and blood will no longer hang suspended between us and the throne of Jehovah.

Shadows and darkness will not be permitted to gather over our pathway there. All will be bright and glorious, and we shall worship Him who is a spirit in the beauties of perfect holiness.

Such is to be our spiritual body, such our happy condition in the future world. Our eternal state will be preferable to this in every respect. There will be no sickness, sorrow, and death. God will swallow up death in victory, and wipe away tears from off all faces. We shall be permitted freely to range the universe, and admire the glorious works of creation, and adore the great Creator. We shall there be blessed with senses more acute than those which we now have, and which will reveal to us properties of matter to which we have now no means of access. Other senses will probably be opened to us by the spiritual bodies, and other worlds burst upon our view. In the future state, our intellects will be unclouded, and our reasoning faculties much stronger and more active than they are here. There, we shall have one language, and memory will constantly favor us with her golden treasures; and there our higher natures will reign supreme, and afford us far richer joys than they do here. Society will be perfect. Friend will

greet friend with delight. Those who go before will be prepared to welcome others to the shores of the eternal world, and point them to the wonders and beauties which will surround them there. Husbands and wives, parents and children, brothers and sisters, friends long separated, there will gladly meet, to part no more forever. The principles of justice will not be violated, nor benevolence outraged; but, in the presence of the great Eternal, we shall hold communion with him, and praise and adore him world without end.

But time and the reader's patience forbid me to pursue this elevated and pleasing theme any further. And I leave it with the satisfaction of knowing that, if the foregoing description of the blessings of the future state is not correct, we may be certain that it falls infinitely short of the reality; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the good things which God hath prepared" for his children in the spirit land.

Finally, I would say, that here every rose has its thorn; but there we are to have the rose without the thorn. AMEN.

Engraved by [illegible] at [illegible] Establishment

Thos B Thayer-

# BIOGRAPHICAL SKETCH OF

# REV. THOMAS B. THAYER.

BY REV. GEORGE H. EMERSON.

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A FAITHFUL account of the leading events in the life of an individual, who, unaided except by his own voluntary effort, acquires an honorable rank in the public estimation, whatever interest it may possess as an acquisition to our knowledge of man generally, has the higher importance of furnishing, as a motive to human exertion, the incentives of a good and a successful example. The individual whose history I now purpose briefly to narrate never enjoyed any of the advantages of outward fortune. Whatever character he may have developed, whatever reputation he may have deserved, and whatever success may have attended his progress in the career of life which he has thus far pursued, all must be regarded as his own work, — the result of his own voluntary exertions. In proceeding to give an abstract of his history and character, I trust that a personal attachment, formed several years since, and never diminished by any subsequent experience, will not impel me into that species of exaggerated praise, which, to a cultivated taste, is perhaps more repulsive than unmerited censure.

THOMAS BALDWIN THAYER, the subject of the following biographical sketch, was born in South Boston, Mass., September 10th, 1812. Having received the usual mental training and experience of boyhood, he successively passed through the grammar-schools of his native city; and, at an early period of youth, he entered the Latin-school, then under the direction of B. A. Gould, Esq. The results

of his application in this department of study were highly creditable, and the young student was not without testimonials that his diligence was observed with marked approval.

While at the Latin school, a warm friendship was cemented between him and two of his classmates, now favorably known to the public, — Francis A. Durivage, and John Fitzpatrick, the present Bishop of Boston. They appear to have pursued their studies with an even pace, as, in their progress through the several classes in the school, they were, throughout, promoted together. The years spent in the studies of the Latin School are often referred to by our friend as among the most pleasant and profitable of his life, and are remembered with peculiar feelings.

The next important step in Mr. Thayer's mental progress was his entering college, at Cambridge. By permission, he was to pursue his studies, for the first year, without the college rooms, under the tutorship of F. A. Leverett, Esq., the distinguished author of the Latin lexicon. The amiable character of the learned preceptor won the attachment of the young pupil, who still speaks of Mr. Leverett in terms of affection and gratitude. Several reasons, which it may not be of importance to state, induced him, at the end of the first year, to abandon the collegiate course; and, from the duties of a college student, he very soon entered the Hawes Grammar-school, of Boston, in the capacity of assistant. Shortly after this, Mr. Leverett, resigning his principalship of the Latin-school in Boston, opened a private institution, mainly with a view to prepare students for the college, and invited Mr. Thayer to become his assistant, — an invitation which the affection of the latter for his late teacher did not suffer him to decline. It was during his connection with Mr. Leverett's school that the purpose which had previously occupied much of his deliberations was finally formed, — a purpose which has determined, thus far, his career in life.

I have often heard Mr. Thayer say that he never knew when he became a Universalist. He appears to have had an intuition of the principles of the impartial theology before he had any critical knowledge of its technical forms. His introduction to the great faith was not through a logical process of the understanding, but was a direct apprehension of the heart. His strongest earthly attachment — love for his mother, his surviving parent — guided him in his application of the divine affection. If the Heavenly Father but loved his children

as *she* loved *him*, surely no permanent ill could ever befall a child of humanity. Thus much he did not simply *believe*, but actually *knew*; and of the first principle, the perfect love of the Father of all, he never had the misfortune to doubt. Devoted thus to a faith which always impels its true believer with a zeal in its behalf, it was natural that he should think seriously of becoming its public advocate. Fortunately, it was his opportunity to seek the counsels of a spiritual guide eminently qualified to direct his religious inquiries. Rev. Benjamin Whittemore, then the Universalist pastor in South Boston, advised him with reference to his studies, preparatory to entering the ministry of reconciliation; and, at the early age of eighteen years, he preached his first sermon. Few clergymen, of any denomination, have commenced the sacred calling at so early a period in life. It is a great thing, at any age, to take up the duties and toils and obligations which belong to the office of the Christian minister. And no thoughtful man can do it without much serious consideration, without many misgivings and doubts as to whether he is sufficient for these things. We know that Mr. Thayer had many trials of this sort, and was often tempted to abandon the work. But judicious encouragement overcame his self-distrust, and he resolved to persevere.

Soon after entering the ministry, he engaged to supply the South Dedham society,—an engagement which lasted several months. His labors were now extremely arduous. He still remained in Boston, performing the duties of an assistant in Mr. Leverett's school. It was his usual practice to ride to South Dedham, a distance of fourteen miles, on Saturday afternoon, and ride back again on Monday in season to resume his labors in the school. Add to this the labor of preparing and preaching two discourses, and the occasion of his finally resigning his place in South Dedham will need no further explanation.

In the month of June, 1832, Mr. Thayer received letters of fellowship from the Boston Association. In the following December, the same body ordained him; and in April, 1833, he accepted an invitation from the First Universalist society in Lowell, and first took upon himself the duties of the pastoral office. His predecessors in Lowell were Eliphalet Case and Rev. Calvin Gardener. Mr. Case left the ministry many years since, and now resides in Patriot, Indiana. Mr. Gardener is still preaching, and is settled in

Waterville, Maine. I but state a well-known fact when I say that Mr. Thayer's ministry in Lowell was very successful, — successful, indeed, far beyond the usual fortune of preachers in any denomination. Encouraged by the large congregations which regularly attended on his preaching, he was moved to inquire whether it was not possible to meet the inquiring spirit of the people, by a course of sermons under circumstances which would give opportunity to present the leading doctrines of Universalism to a larger number of persons than could be accommodated in the church. This thought was communicated to some of the leading members of the society, and, after due consultation, followed by prompt action, it led to the experiment of a series of sermons in the capacious City Hall; the immense room was filled with attentive hearers throughout the entire course. He then proposed that, in conjunction with his own labors in the church, regular preaching should be held, four or five Sundays, in the City Hall, and that a subscription of fifty cents from each person friendly to the project should defray the expenses incident thereto. Rev. John G. Adams, now of Malden, was engaged to supply the specified time. The result was that, to this day, the meetings have never been discontinued. The germ was originated, which, under the ministry of Rev. Zenas Thompson, now of Augusta, Me., developed into the Second society, now worshipping in the beautiful edifice on Lowell-street. The construction of the Second Church was due, in a great measure, to the energy and perseverance of Mr. Thompson. In 1839, Rev. Abel C. Thomas, of Philadelphia, moved to Lowell, and assumed the duties of pastor of the new congregation.

The settlement of Mr. Thomas in Lowell was soon followed by the great controversial era in the history of Universalism in that city; and, though neither of the Universalist clergymen shrank from the responsibilities of the spiritual conflict, yet it would not be just to regard the conflict as of their own seeking. The first occasion of the Universalist controversy was the Miller delusion. The self-styled "evangelical" leaders in Lowell, though they had no faith in the doctrines which Mr. Miller embodied, and were not willing to take any responsibility for the mischief the mania might produce, were, nevertheless, willing that the excitement should so far further their sectarian purposes as to swell the number of converts in their churches! A Universalist clergyman who would not have promptly

exposed the jesuitical trick, would have been recreant to a sacred duty; and thus Messrs. Thayer and Thomas were in duty bound to enter the controversial arena.

The next occasion of controversy was an organized and shameful attack upon Universalism and Universalists, under the leadership of that renowned apostate, the Rev. Matthew H. Smith! The truth is, the enemies of impartial truth were alarmed. The rapid advance of Universalism in the city, the activity and eloquence of two able ministers of the "heretical" system, the establishment of a successful Universalist paper, the "Star of Bethlehem,"—these developments had carried terror to the hearts of the leaders of self-termed Orthodoxy. Something must be done to stay the progress of the rising sect. And what so natural as a combination of Methodism and its distinctive idea, *that Christ died for all*, with Calvinism and its distinctive idea, *that all will be saved for whom Christ died*, to put down the very doctrine which the very combination involved! It is humiliating to be forced to say that, among the several "evangelical" clergymen of Lowell, there was not one whose self-respect revolted at the coalition, or scorned the base leadership of their wretched spokesman. I ought to state that the Rev. Luther Lee moved into Lowell about the time of the combination referred to, and, under the leadership of Mr. Smith, very readily performed the duty of an assistant,—having started a paper especially with a view to combat Universalism. And so the warfare commenced.

Personal feeling may disqualify me to judge impartially of the results of this concentrated opposition to Universalism. Certain it is, that the Universalist churches were crowded to overflowing on occasion of every service; and the columns of the little "Star of Bethlehem" were profuse of the keenest wit, and of well-merited sarcasm. A history of M. H. Smith was circulated through the "Star," and by a separate sheet, all over the city; and woful indeed were its ravages in the camp of the enemy. Mr. Thayer's controversial position had been, up to the time of the combination, purely *defensive*. Neither his taste nor his sense of duty had prompted him to pursue an aggressive course, further than a bold defence of the truth is necessarily aggressive. He now felt it his duty to carry the war into the citadel of the enemy. In accordance with a previously formed arrangement, Mr. Thomas was unavoidably absent, on a visit in Pennsylvania, during a good part of the Smith excitement; and

the whole work of guarding the interests of the assailed truth devolved on Mr. Thayer. In his "Autobiography," recently published, Mr. Thomas makes an honorable allusion to the editorial service which Mr. Thayer rendered during his two weeks' absence. I quote the following paragraph from page 283:

"During my visit to Pennsylvania, the furnace of Revivalism, in Lowell, was glowing furiously. The Smith was at the forge, his coadjutors were toiling at the bellows, and some 'chains of darkness' were the result of the combined operations. Meanwhile the 'Star' was in the sole charge of my co-editor, and its columns were alive with stout argument and keen wit. In point of pungency, of reasoning and satire, I have never seen those two numbers of our paper excelled."

I think that every subscriber to the "Star of Bethlehem" recollects the "two numbers" to which Mr. Thomas makes such generous allusion. Whether the "evangelical" party was satisfied with the results of the Smith movement, I cannot undertake to determine; but if any one can *now* find a single individual who has a distinct recollection of taking a prominent part in that opposition to Universalism, I very greatly misjudge!

One fact would seem to indicate that the opposers of Universalism regarded the combination movement as a failure; for, in the spring following the Smith crusade, the celebrated Elder Jacob Knapp was invited to Lowell, and once more the war upon Universalism and its defenders raged, and with increased fury. The blasphemous scurrility of the revivalist certainly produced marked results. The ignorant and vulgar were scooped into the churches, and the initiatory steps were taken towards many a troublesome "discipline." Once more did the little "Star" shine in upon the frantic opposition; and its pages will show that many a vile falsehood was exposed to the light of day. The Universalist churches were again crowded; and the wrath of man was so far made to praise the Lord, that the foolish attempts of those who reviled the doctrine of impartial love were so ordered as to contribute much towards a dissemination of the principles assailed.

Following the Knapp excitement, Rev. Luther Lee kept up, for a while, the opposition to Universalism. Mr. Thomas was engaged in a formal discussion of the points at issue, while Mr. Thayer labored diligently at refuting the misrepresentations — to give them no

severer name — which Mr. Lee continually perpetrated against the Universalist people. In due time Mr. Lee abandoned the field of conflict, and left the city. Mr. Thayer found no difficulty in correcting, one by one, the misstatements of his opponent; but, with all his activity, he certainly found it difficult to keep progress with the work!

After three years of labor in Lowell, Mr. Thomas, much to the regret of his coadjutor, in July, 1842, resigned his pastoral charge of the Second society. Rev. A. A. Miner, then of Methuen, was his successor in Lowell; and that in the success of this choice the Second society was singularly fortunate, the reputation which Mr. Miner now has, and deserves, renders it quite unnecessary to state. Mr. Thayer united with his new co-laborer, in the same spirit with which he had labored with Mr. Thomas for three active years. Universalism continued to prosper; the opposition, being measurably subdued, was gradually conciliated; and no ministers in Lowell were more generally popular than the two connected with the Universalist congregations.

It is proper to state, that, notwithstanding the arduous duties of his pastoral relation, Mr. Thayer found opportunity, during his first residence in Lowell, to perform much labor not specially connected with his society. His "Christianity against Infidelity; or, The Truth of the Gospel History," was first printed in 1836. The general plan of this work may be stated in few words. In the first two chapters, he discussed the subject of the divine existence; in the third and fourth chapters, he exhibited the probability and the necessity of a divine revelation; the fifth and sixth chapters gave an abstract of the historical evidences of Christianity; the seventh chapter discussed the external evidences, and the eighth chapter the internal evidences, of the Christian system; and the ninth chapter treated of the objections usually urged against the New Testament, — the whole forming a book of three hundred pages, generally acknowledged to be the best, for general use, ever composed on the general subject. The following notice, which appeared in the "Universalist Quarterly" for October, 1849, will show the estimate of the work which was formed by the editor of that periodical:

"We are struck with the manner in which this book appears to have been wrought out, so different from the way in which books are almost weekly got up for our market. It is evidently the fruit

of long and thorough inquiry, and of patient, systematic thought We feel, at the very first entering on the perusal, that we are following a student; one whose mind is well trained to the labor of investigation, and to the tact of balancing facts; who not only sees into it, but sees its outlines and its several departments. He evidently had his matter before him, well assorted, and each part standing in its true relations, when he began to write. Even the materials he had collected from others had been digested in his mind till they became his own. With such preparations, it does an author good to write; and his work will do good to those who read it." Of the industry exhibited in the preparation of this work I shall take occasion to speak in another connection.

Soon after the publication of the work just referred to, he commenced and nearly completed the manuscript of a book on the phraseology of the Scriptures, as illustrated by the manners and customs, the language and literature, of the Jews and oriental nations. For certain reasons, however, he abandoned the idea of giving the manuscript to the printer, though most of the matter actually prepared has been given to the public in the form of miscellaneous articles. An article in the "Universalist Miscellany" for July, 1846, entitled "Presence of the Lord," "Glory of the Lord," "Glory of his Power," was a part of the manuscript. One of his best articles in the "Expositor" was from the same source.

In 1840, he prepared, for the use of Sunday-schools and Bible-classes, the "Bible-class Assistant." This was a work of much service to the cause of Biblical instruction, and probably had a greater circulation than any similar work ever issued from the Universalist press. The following commendation, from the Rev. Hosea Ballou, 2d, written in 1842, will give a somewhat specific account of the contents of the work. The numerous recommendations which it had called forth will explain the first sentence in Mr. Ballou's notice.

"'BIBLE-CLASS ASSISTANT.'—It may be thought unnecessary to publish any more recommendations of the '*Bible-class Assistant*.' But I have been so much pleased with the plan and execution of the work, and with its adaptation to the wants especially of our Sunday-schools, that I wish to direct to it the attention of any of our superintendents who may not have examined it. It might be appropriately called a brief but familiar introduction to the study of the

Bible; since it consists of historical notices of all sacred books, and an epitome of the manners, customs and institutions, alluded to in the Scriptures. It is earnestly to be hoped that all the teachers in our Sunday-schools will make themselves familiar with it; and it should be introduced into the higher classes of scholars, as well as into Bible-classes, so called. Let any one consider how important to a correct understanding of the Bible is a knowledge of the topics on which it treats, and he cannot but see, at once, the great advantages it offers to our youth. It is needless to say that it is written in a correct and pleasing style, and that its statements are generally expressed with the utmost exactness."

In addition to these labors, he wrote many elaborate articles for the "Expositor," and afterwards for the "Quarterly," and for the "Rose of Sharon." His editorial connection with the "Star of Bethlehem" exacted much labor from him, for the term of three or four years.

With a view to a year's rest, and much to the regret of his society in Lowell, Mr. Thayer resigned his pastoral charge. This was in April, 1845, after a term of twelve years as pastor of the same society. Mr. Thomas had recently left Brooklyn, New York, for Cincinnati; and it was with some surprise to himself that Mr. Thayer, soon after his resignation in Lowell, found himself the successor of his former co-laborer, in the office of pastor of the Brooklyn society I have reason to know that it was not without considerable urging that he so soon assumed the labors incident to a pastoral settlement.

On taking up his residence in Brooklyn, he necessarily formed a new class of acquaintances; and, in bringing his mind under new influences, many events peculiar in his experience were naturally developed. For instance, the year following his removal to his new home he connected himself with the Order of Odd Fellows. This event was the occasion of his becoming, for the term of one year, the editor of the "Golden Rule," a paper published by the Winchesters, and devoted to the interests of Odd Fellowship. His connection with the Order opened the way to considerable labor in the matter of lecturing on the objects and spirit of the institution. It would be a breach of good taste to venture an opinion as to the estimation in which he was held by his brother Odd Fellows. I may

state, however, as a matter of fact, that they were not disposed to keep him idle, so far as regarded publicly laboring for the spread of the principles of their order.

The new relation which I have just recounted doubtless did much to develop in Mr. Thayer's mind the philanthropic element of his religious faith. Early in the year of 1847, he gave a series of lectures on Social Progress, which were reported, in part, by the New York Tribune, and were the occasion of much comment on the general subject. The materials of these lectures were afterwards wrought into the article termed "The Elements and Results of the Social Revolution," which appeared in the July number of the "Universalist Quarterly" for 1847.

If I am not mistaken in the particular of date, it was following his lectures on Social Progress, that he delivered a series of seven on the Dangers of a City Life, especially with reference to young men. These lectures were also reported, and awakened much attention on the serious theme. Even so far off as Boston, they called forth marked approval from the Transcript, a literary paper of that city.

I must give a more particular account of another course of lectures, both because of their intrinsic importance, and of the but too novel subject to which they related.

While in Brooklyn, Mr. Thayer's attention was painfully directed to the great number of juvenile vagrants, who, prowling about the lanes and docks of our cities, necessarily become schooled in every vice, and who, from the condition of vagrant boys, almost inevitably pass into the much worse condition of criminal men.

The result of his reflections on this startling theme induced him to deliver, in the winter of '49 and '50, a course of lectures, with a view to develop the nature of the evil, and to suggest a method by which to remove it from the community. The lectures were given in his own church,—the Church of the Restoration,—and were very faithfully reported in the columns of the Brooklyn Eagle.

In these lectures, he took the evident position that society owes a solemn duty with reference to the vagrant youth. Individuals of this unfortunate class, now houseless and uncared for, should be made to feel that society has a regard for them, is disposed to provide for them, and to educate them to habits of virtue and usefulness. To accomplish a result so desirable in every point of view, the State

shou.d set apart lands for the purpose, and colonize them with these now houseless and unprotected youths; should, first of all, and as the basis of all future training, make them acquainted with the soil, — in other words, should first give them an agricultural education; should appoint competent teachers to regulate their hitherto unchecked activity, to watch over their habits, and to secure to them the permanent benefit of a thorough moral and physical training. Mr. Thayer reasoned that the subjects of these regulations should have a direct pecuniary interest in the results of their industry, — should feel that they were not working for society, but for themselves. He also thought that the General Government not only could, but would, provide a homestead for all who, at the proper time, should take their leave of the benevolent institution. He also showed very clearly that, in aiming at these results, society would not only discharge a duty to the vagrant population, but, further, it would discharge a duty to itself. From the lowest of all considerations, — that of dollars and cents, — society could well afford to enter upon the work; the tax which it is now compelled to pay for pauperism and crime would more than meet the outlay incident to the enterprise. The agitation of the general subject, which was thus originated, was continued by the press; and doubtless much was contributed towards the creation of that public sentiment which must first be secured in all progress to direct practical results.

Mr. Thayer's pastoral settlement in Brooklyn was not without some trying emergencies. In the great fire of the 9th of September, 1848, his church was utterly consumed; and whether another could be erected, became a serious question. This doubt was very fortunately resolved by the event. Probably no church in our denomination is superior, in point of architecture and finish, to the new Gothic house owned and occupied by our brethren in Brooklyn. The destruction of the former church was the occasion of much liberality of sentiment on the part of different religious denominations. The Unitarians generously furnished the society with a place for Sunday worship; and the Rev. Henry W. Beecher, true to the liberality of soul which has always made him a favorite in the general community, promptly volunteered his vestry for the use of the Sunday-school. I may also state that two very successful Fairs, held to assist in the completion of a new church, were

very liberally patronized by members of churches not agreeing with the tenets of the Universalist faith. On the dedication of the new house, the Rev. Mr. Farley, of the Unitarian congregation, made an address to the society, which did much honor to his head and heart.

Mr. Thayer's six years' residence in Brooklyn were years of constant progress in the matter of conciliating the prejudice against Universalism, which prejudice the first promulgation of this faith always occasions. A writer in the Brooklyn Eagle gave a sketch of his public character, the fourth article of a series entitled "The Brooklyn Pulpit." Disclaiming any sympathy with his peculiar religious sentiments, he spoke of the man in terms of warm commendation. He represented him as an "excellent" preacher, thought his style "original," awarded him "a remarkable predilection for calling things by their right names," said he was "a fluent, easy speaker," that his arguments were "cogent, and couched in such language as is easily comprehended;" that "it must be acknowledged that his talents are of a high order, and that his influence must be sensibly felt;" and that "his strict honesty, integrity and uniformity, have justly gained for him the respect of all unprejudiced, candid men."

In the fall of 1850, resuming the purpose with which he first proposed to leave Lowell, Mr. Thayer, to the extreme sorrow of his society, announced his intention of resigning his pastoral charge, with a view to a period of rest in his native state. Learning his intention to leave Brooklyn, his former society in Lowell promptly invited him to return to his early home, and once more become their pastor. In terms which are always hard to resist, the Brooklyn friends besought him to remain with them; and, in terms equally impressive, the friends in Lowell urged his removal to their locality; and a good degree of earnest yet friendly correspondence sprang up between the parties. I pass over the details of the preliminaries, which finally resulted in his permanent release from the Brooklyn society, and his present settlement over the society which is peculiarly his own in the city of Lowell. It is with pleasure that I am able to state that the ministry of his successor in Brooklyn — the Rev. H. R. Nye — has very happily dispelled the fears which some entertained as to the effect on the society of Mr. Thayer's removal from that city.

With his removal to Lowell I close the biographical part of my present labor. It seems proper to add some account of Mr. Thayer's general character, though the limits, beyond which I fear I have already trespassed, will not admit of an extended analysis in this respect.

His *industry*—of which I will first speak—is proverbial among his acquaintances, as one will naturally infer from what I have already related. Among many, I will refer to but one case in point. I have already spoken of his early work, "Christianity against Infidelity." Every one who has ever glanced at the table of contents must know that such a work could not be prepared without a great deal of research, to say nothing of the labor required to fit it for the press. And yet the whole labor of preparing this work—the labor of *procuring* the materials, as well as that of *arranging* them for the public eye—was performed in the term of *three months;* and this, too, amid the cares and labors of pastoral settlement! At a later period he prepared a second edition of this valuable work, nearly doubling its former bulk, in which revised condition it was published by John A. Gurley, of Cincinnati, Ohio.

Of Mr. Thayer's mental character, a remarkable feature is its *versatility of application*. It is not at all uncommon that one mind is capable of writing a good review, another mind a good dissertation, another mind a glowing appeal, another mind a good poem, another mind a scorching satire, and another mind a highly picturesque description; but it is extremely uncommon that all of these capabilities are blended in the same mind: yet, had I space, I could furnish the proof that every one of these capabilities is an element in his mental character.

In the *pulpit*, Mr. Thayer's manner is usually mild, straight-forward, full of poetic yet clear illustration, and impressive in an extraordinary degree. When aroused by an emergency, his thinking is rapid, his utterance impassioned, and words expressive of his meaning pour from his tongue with an impetuosity which irresistibly holds the attention. His pathetic appeals are always expressive of sincerity and great simplicity of manner, and hence they are always effective.

Of his *integrity*, I will give my impression by referring to an incident. Some years since, a correspondent in one of our denominational papers represented the commentator Grotius as having given

an opinion on a controverted scripture passage, which opinion was directly in support of Universalism. Not doubting but that the correspondent was in error, he, in his then editorial capacity, commenced ferreting out the particulars; and, as he anticipated, the commentator had expressed no such opinion as had been attributed to him. In an age when men, generally reputed as honest, do not hesitate to connive at, or, perhaps, to invent a fraud, for party or sectarian purposes, it gives me much pleasure to refer to *such* specimens of integrity as the foregoing.

The *religious element* in his character is healthy and fervent, and is wholly free from the drivelling cant which too frequently characterizes men of his profession. His sermons are frequently full of devout thoughts; and no one can listen to them for any great length of time without being *religiously* as well as morally impressed.

In Mr. Thayer's *creed*, distinctive Universalism is the first, and foremost, and all-embracing idea. He was never otherwise than a *doctrinal* preacher, and *hence* his sermons have always been practical. His thinking is varied, and includes a great number of topics; but all are subordinate to the grand thought, that ultimately love must triumph over, and utterly exterminate, all sin and suffering. Theoretically, he sympathizes with those who believe in a necessary connection between our present characters and our future condition, but has never attached any especial importance to the subject.

Whether we view him as a preacher and pastor, as a writer in the several spheres of this department, as a friend always to be trusted, or as an honest man devoted to an honorable calling, the Ministry of Reconciliation has had few brighter ornaments than it has enjoyed in the person of Rev. THOMAS B. THAYER.

# DISCOURSE VI.

## THE RELIGIOUS MIND: ITS ACTIVITY AND TENDENCIES.

"Knowledge shall be increased." — DANIEL xii. 4.
"Where the Spirit of the Lord is, there is liberty." — 2 COR. iii. 17.

IT is one of the most obvious facts of the times we live in, that a new energy and freedom have been infused into the general mind in regard to religious questions, religious creeds and doctrines. The night of spiritual despotism, of priestly and church rule over the faith of the individual soul, is slowly approaching its end. In the place of this, there is coming the day in which the privilege of every man to think and believe, to inquire, speak and act, for himself, without reference to any person or thing, to any church or creed or human authority, will be acknowledged not only as a right, but as a duty and a responsibility.

Certainly this time is at hand; and everywhere the world seems to have become conscious of the

presence and activity of a quickening power in the religious mind. The people see and feel that knowledge is increased, and that this knowledge should be put to some use. The night has been long and dark; but, as the light breaks in from the early dawn, they are rousing themselves from their protracted slumbers, and with a feeling of wonder that they have slept so long, and dreamed so strangely. On all sides is heard the gradually increasing hum and stir which indicate the approach of the chariot of the sun, and the preparation of the multitude for the labors and duties of the day.

During that period of Christian history which has been termed, with sorrowful significance, the Dark Ages, men accepted and believed what the church and the priest might propose, however absurd or impossible. True, a few here and there, earnest and free souls, resisted the wrong, and battled for reason and spiritual freedom: but they soon fell before the irresponsible power of tyranny and superstition. Truth has always, in all ages and lands, had its protestants and its martyrs. But the multitude believed without question; and the more absurd, the more acceptable, one might think;

even as one of the old fathers once said, "I believe it *because* it is impossible."

The human mind was reduced to the most abject servitude. The wondrous legends,—the multiplied and amazing miracles wrought by the sandal of a saint, the toe-nail of an apostle, or a piece of the true cross,—the fires of purgatory, the saving influence of the priests, the absolute power of the pope over the gates of heaven and hell,—these, and much more of like sort, were believed with submissive and unquestioning faith, as the divinest commandments and revelations of God.

But society could not always remain in this state. However slow in their operation, the elements of progress were at work.

The Albigenses and Waldenses had not taught and lived in vain, though crushed with such devilish ferocity and fury. In due time John Huss, and Jerome of Prague, and Wyckliffe, and the Bohemians, followed in the bloody track of Truth; and at last Luther came, with his thunder voice, his indomitable courage, his active and unwearied intellect, his great, sincere heart, and his coarse but needed violence.

The Reformation brought with it important

changes, but they regarded form more than substance; for, though the right to freedom of inquiry and belief was acknowledged, and battled for, and won, it was a transfer, rather than an abolition, of church authority. I cannot stay to show how the freedom of the individual soul was appropriated by the creed, and the man swallowed up in the church. It is enough to know that it was so, and that until recently this bondage to dogmas and spiritual despotism has continued, without check or change. Whatever fine things may have been said of the right to think and believe, the fact has been mostly that the church has determined the creed, and the minister has done the thinking.

But all this is changing now; and, as I have said, in this day a new life and activity have been infused into the religious mind, and the liberty so long professed is beginning to be used. Men and women are thinking, and freely and wisely. They are determined no longer to be silent and submissive, but to ask questions, and to accept such answers as best commend themselves to their reason and their affections. There never was more thought in the religious world than at this present hour, — never more fearless and yet deeply serious

thought. It is radical to the last degree; but it is reverent also, and mostly it is entirely honest.

Every old and every new doctrine is questioned. Every creed is sifted to the bottom for what grains of truth may be in it, and only reason and argument and proof are acknowledged as lawful weapons in the conflict between truth and error. A creed cannot summon to its aid, in this time, the dungeon and the rack, the fagot and the sword.

And even the more refined persecution, which takes the shape of church excommunication, suspension of social intercourse, breaking of friendships, misrepresentation of motives, opinions and character, — even this is getting to be regarded with a side look, as alike unworthy of the Christian spirit and the free temper of the age. The feeling grows upon us, that creeds and churches, and priests and people, are to be valued for what they are in and of themselves, — for the influence they exert on society, and the individual heart and life. Nothing is counted of any more worth for its antiquity, or the number and wisdom and goodness of those believing it. Whatsoever of real good there is in it, that is valued, and gets into current coin, —

and only that. All the rest is so much dust and ashes.

And not now, as of old, can the minister stand up in the pulpit, and satisfy the people, or silence them, with broad assertions, without condescending even to allude to evidence of their truth. Nothing is truer than the witness of the well-known Dr. Pond, president of the Bangor Theological Seminary. "It has come to that," he says, "that when the doctrines of total depravity, of a general judgment, and of the endless punishment of the wicked, are plainly preached, and the most positive language of scripture quoted in proof of them, there are *not a few* in our congregations who are ready to say, 'All this may be so, or may not be so; there are different opinions in regard to these points, and these passages of scripture are variously interpreted.'"

Certainly: it has come to this in all congregations. It is not enough now for a preacher to affirm dogmatically, and with the authority of a little pope, that this or that doctrine is true, and one must believe it, or be inevitably damned. He must show cause why his assertion should be believed.

And it is not enough, in showing cause, to quote a long string of texts, and call this proof. He must show that these passages have some relation to the proposition to be proved, and not depend on the sound of a few once fearful words and phrases. People are thinking now, as well as hearing; and the work of the minister, in these busy times, in this day of mental activity, is not as easy as it used to be, when he was the oracle and lord of the parish, and did up all the religion, all the thinking and believing, of the congregation. Then the lawyer studied his law books and briefs; the physician studied medicine, and attended to his patients; the mechanic kept at his trade;— and the minister furnished them doctrine and faith all prepared for use, and duly labelled to prevent mistakes.

But now the hearers begin to think that religion is a business of their own; that they have an individual life, and work, and responsibility; that faith is not a matter between them and the church or the priest at the altar, but between God and their own souls. Not much longer will any one follow a sect or believe a doctrine because his fathers did, or because tradition says "This is the way." It is fast coming to this: Show me the

reason and the proof, and I will believe; but not without. Show me that this is of God; that it is in harmony with the perfections of his character; with the infinite and everlasting goodness of his providence; with the beneficence of Nature, his handi-work; with the noblest attributes and holiest sympathies of human nature, which are the breath of God within us; with the spirit of the gospel, which is the good tidings of God to man; — show us this, and we will accept it with a great joy, and follow whithersoever it leads.

But if you have no authority but traditions of the fathers, or the unsupported dictum of the church, Catholic or Protestant, so often wrong, we cannot receive it, nor obey, — especially not when it outrages the reason, scoffs at the purest affections of the heart, and flings an impenetrable shadow and gloom upon the serene beauty and parental tenderness of the divine character.

This is the temper of the times now. The terrors so long restraining the active and inquisitive mind have lost their terribleness. Freedom has enlarged her possessions, and is daily making new conquests from the territories of ignorance and bigotry. Creeds that a while since were regarded as

almost inspired are now looked upon as having more of man than of God in them, — more of the wisdom of this world than of that wisdom from above which is pure, peaceable, full of mercy and good fruits, without partiality and without hypocrisy.

On the other hand, doctrines that years ago were almost universally denounced as dangerous and heretical are now openly acknowledged by thousands of other sects, and secretly believed by tens of thousands; while they are gradually, under one form or another, breathing their benign and loving spirit into governments, laws and social institutions, and directing all the great philanthropic movements of the age. So great, so beneficent, is the activity of thought in the religious world, and so direct its relation to the progress of society, and to that regenerating process which is to realize the predictions of the prophets, the hopes of the Christian, and the promises of the gospel.

And here it may be proper to notice two developments or tendencies of this religious mental activity, of a directly opposite character, — one of which seems to contradict the statements made thus far, and the other to show the dangerous extreme

to which this inquiring and challenging spirit of the times may go.

*First*, The Puseyistic movement, or the backward tendency in some quarters toward the Catholic church, connected as it is with the proselyting crusade of the Papacy, recently renewed with so much energy.

No one can realize more strongly than I do the vast power, the wonderful policy, the astonishing perfection of organization and discipline, the indomitable patience and perseverance and pride, and the entire subjection of soul and body to priestly rule, which distinguish the Roman Catholic or Papal church. Nor am I insensible to the strange and almost mysterious energy with which it sustained itself against the Reformation of the sixteenth century, when everything seemed going against it; nor of the equally amazing skill and power by which it finally turned the tide against its enemies, recovered a considerable portion of its losses, and trebly made up for what it could not recover in Europe, by its vigorous missionary conquests in America, Asia, and even Africa.

All this I know and acknowledge, as well as the movement within the last few years, in England

and elsewhere, toward the old abandoned paths, and the important conversions, so called, from Protestantism to Romanism.

But, after all, nothing is more certain than that the Roman or Papal church is the church of the past, and not of the present or future. Nor can we say, with Macaulay, that we "do not see any sign which indicates that the term of her long dominion is approaching." Rather we think there are many signs visible, in the political and religious heavens, indicative of a coming change, a revolution which shall set aside the *Roman* Catholic church, and all other partial and selfish churches and creeds, for the true Catholic church of Humanity, and the true Orthodox creed of the Divine Fatherhood and Human Brotherhood.

What if a few clergymen of Protestant faith and training, moved by honest conviction or otherwise, return to the bosom of this church? The locomotive and telegraph and printing-press and newspapers, science, philosophy, the Bible, the right of interpretation, free discussion, — these are not going back to Rome. Let the ministers gather up their musty sermons, and travel back through the centuries to the feet of the Holy Father, and kiss

his great toe, if they will; the people are not going to do any such thing. The world will go forward, *must* go forward,—that is its God-appointed destiny.

The Catholic church in its very essence lives in and on the past. It is gathering up the fossil remains of other ages, and groping among the rock strata of Fathers and Councils. But in this age men are busy with the earth as it *is*, and not as it *was*; and are seeking to make it fruitful and beautiful as a new Eden. The Catholic church is busy with the bones and relics of dead saints; but the world now is calling loudly for the bones and muscles of living saints, active, earnest, devoted workers. These it will have, and not the toe-nail of St. James, or the finger-nail of St. Catharine. This is the temper of the present and the future. The church must adapt itself to this, or perish at last; for it is certain this will not adapt itself to the church.

*Second*, The Sceptical movement, which drives the spirit of religious inquiry into universal negation.

This is no more to be feared than its opposite tendency. I am persuaded that a true apprehen-

sion of Christian doctrine and its free spirit can only come of thought, of the admission of every man's right to carry his inquiries to any extent, in religion, as well as in every other subject. Individuality of life and personal responsibility are the essential elements of all progress, discovery and improvement.

I rejoice, therefore, in the activity of the religious mind, though it involves even an abuse of freedom. The evil of free thought is only for a time; the good is forever. Truth cannot suffer in the end, though some of her followers may play strange antics in the sudden joy of their newly-gotten liberty. Error and falsehood only will perish in the general fusion of philosophies, creeds and speculations. Old forms and faiths may pass away, but, if there is any good in them, it will remain. Whatsoever of real life is in them, that will disengage itself in the process of dissolution, and unite with other life, in new and more efficient combinations. Nothing true, nothing useful, will die.

I am patient under all the open assaults of Infidelity, and all the covert attacks of Rationalism, on the New Testament and Historical Christianity. I am not of those who are afraid of the issue. There

never was a period when the world felt more deeply its need of Christ and his divine religion of Love; never a time when there was a more universal hungering for the highest forms of religious truth.

It is not an age of unbelief, but of belief, or of inquiry preparatory to belief, — inquiry which looks fearlessly, but anxiously, and at bottom really with reverence, into the awful depths of Nature and of Cause, and seeks to discover the very head-springs of Being; and which, coming to the feet of God, with pleading looks, and agony unutterable, cries evermore, — "Father, God, teach us — O, show us the way!"

There is nothing to fear from this spirit. It is essentially honest. Let us rejoice rather in the good that will grow out of the mental activity and freedom of the religious world. Old foundations of belief, old creeds and formulas, may be broken up in the coming flood; but, when the waters have subsided, the green earth will appear, and there will be built up a nobler belief, which will have for its corner-stone Christ and his religion of divine and universal Love, of peace and good-will toward man!

And this, it seems to me, is the real tendency of the present activity of the religious mind. The

husks of infidelity cannot satisfy its spiritual hunger, nor the ignorance and blind servitude of the Papal church answer its perpetual demand for knowledge and freedom. These are but partial and temporary side-movements, disturbing only the surface; while the whole under-tide of thought and feeling is moving steadily forward to the great faith of the gospel, to that religion whose commandments, whose spirit and final issues, are written in the one word LOVE!

Not much longer can the world be kept back from this. Knowledge is increased everywhere. The love of liberty grows with the use and enjoyment of it. Weary with creeds which do not answer the demands of the intellect or the sympathies of the heart, the people are eagerly looking for a religion which shall feed the hunger of the soul with its sweet humanities, and glorious promises of universal good. They are longing for a faith which shall show us again the shining ladder of the patriarch's dream let down from heaven, and the celestial procession of angels coming and going between God and man.

In this temper, therefore, and with the ever-increasing pulse of love beating in the world's great

heart, the path of the future is clearly indicated The fierce spirit and cast-iron dogmas of the priest and the church must get aside for the incoming of that Christian faith which reveals God as the Father of all, man as the brother of man, the final triumph of good, and the restoration of all souls to the divine beauty of the heavenly image. There is no other result possible than this. The multitude are gathering courage every day, and they will not be afraid at last to follow wherever Truth and Love may lead. They feel deeply the need of their guidance and their blessing, and they will seek these where they may be found.

This blessed faith of the gospel is what they must come to, sooner or later. And after having suffered so long in the deserts of a false theology, and almost perished of thirst and hunger, they will be prepared to appreciate the delicious draughts of clear cool water which the truth holds out to them, and to receive with thankful joy the bread which cometh down from heaven, and giveth life to the soul.

Oppressed as they have been with the terror of an almighty and wrathful God, having no efficient compassion for their weaknesses, making no reason

able allowance for the temptations to which he has exposed them, and at last having no pity for their sufferings, — they will be ready with tears of grateful feeling to listen to the tidings of a Father in heaven who loves them with unalterable affection, and who, in the fulness of his appointed time, will enable them to triumph over all evil, deliver them from all sorrow, and crown them with immortal life and blessedness.

The reasonableness of this, its harmony with the highest idea of God as a father, its perfect answer to the deepest wants of human nature, and to the prayers and desires of the Christian heart, and the conviction which presses upon all good and thoughtful men that it *ought* to be true, — these are the tokens of its universal acceptance.

Such a faith, so accordant with the attributes of God and with the necessities of man, so full of glory to the one and so full of encouragement to the other, cannot always be resisted, though all the spiritual authorities of the earth set their faces against it. Especially not now, when the people everywhere are looking for something more generous and beneficent, more liberal and satisfying, than any human creed or church can afford them.

Especially not now, when the universal heart is stirred to its depths with yearnings for light and promise, and longs as never before for a God whom it can trust without fear or peril in all time, in all worlds,— whom it can worship with all its life and love, as the infinitely Good, and Beautiful, and Perfect!

We rejoice, therefore, in the present activity of the religious mind; for we know its tendency, we see clearly the direction of its forces. We rejoice in the increase of all knowledge, in the progress of society, and in the growing disposition to assert the soul's freedom from all human authorities, from all accountability, in regard to truth and belief, this side of heaven. We dread no light. We would silence no inquiry. We would hinder no activity. We welcome all these, without any fear of the final results. We see in the development and growth of these elements the promise fulfilling of the victory of our faith, of God's truth, over the doctrines and commandments of men.

The more society becomes enlightened, refined and elevated, the greater the reaches the human mind shall make in philosophy, science, religious experience and free thought, the more disposed will

men be to leave behind them all narrower systems of theology and doctrines, and to anchor their hopes in this which makes the glory of God identical with the good of man, and reveals the coming of a time when Heaven and Earth shall forevermore be at one!

To this, all thought, all activity and inquiry, are tending. In view of this consummation, let us learn to labor and to wait, knowing, as we do, that our labor is not in vain in the Lord. Let us accept these tokens with glad and grateful hearts, as the harbingers of the uprising of the Sun of Righteousness, the rosy gush of light which flames in the East, and prophesies the splendor of the meridian day!

# INTRODUCTION.

The following sermon cannot fail to commend itself to the kindly regards of all who believe in the "common salvation." It will be received by every one of them with the most cordial gratulations. They will, beyond all question, deem it worthy of the position which it has been selected to occupy.

A place, however, among the discourses of the Universalist Pulpit has not been assigned to this sermon, merely on account of its intrinsic merit; of anything specially elevated and valuable in its character, when surveyed by itself. Its general train of thought, the several topics discussed, the diction employed, and the construction of its periods, do not entitle it to anything like a profound admiration. But still, it has, if I mistake not, its beauties and its worth, when considered simply as a literary production. Elegance of style, however, the skill and dexterity displayed in a finished composition, formed, it is evident, no part of the author's aim. He sought to wreathe himself with the honors neither of the poet nor the scholar; his object was far higher and nobler. It was to acquit himself well, as the minister of religion, on a great public occasion, — one marked by a rare solemnity and interest. This was well. It was highly commendable, — precisely as it should have been, under the circumstances of the case.

But, laying literature and scholarship out of the question, there are considerations which entitle this discourse to the respectful attention of all liberal Christians, and especially of all Universalists. Everything relating to one who has acted so conspicuous and momentous a part upon the theatre of his times, as did the late Rev. John Murray, is, on that very account, clothed with a peculiar importance. This is more especially the case with respect to the productions of his pen. These become the exponents of his mind, and heart, and life, indeed of the whole man, to those who come after him.

Mr. Murray, however, was no writer. He craved not the distinction which attaches to this class of public men. He knew his legitimate sphere, and most nobly did he fill it. But he was not designed for an author. Providence had another and an equally valuable work for him to do, and admirably was he qualified for it. He could not endure, however, the confinement which book-making, and the composition of sermons, demanded. Hence, till late in life, his discourses were studied as he walked the streets, and delivered with proverbial accuracy, and with singular pathos and power, without the aid of notes of any description. Not the briefest sketch nor skeleton was used by him. Of course, his manuscripts, and especially his publications, were by no means numerous. Indeed, so far as my own knowledge extends, with the exception of the present discourse and one other, he published nothing of any considerable note. The larger portion of his Life, it is true, was written by himself, but the work was prepared for the press, and published, as were also his Letters and Sketches of Sermons, by Mrs. Murray.

His sphere of effort was in the pulpit, and in conversation and prayer, from house to house. In these departments of ministerial labor, however, he has rarely, if ever, been excelled. Indeed, his pulpit and conversational powers were truly wonderful; surpassed probably by but very few who had gone before him, or who have followed after him.

For one, therefore, I heartily rejoice that this rare sermon of Mr. Murray, written out by his own hand, and published under his own eye, is to be honored by a place in the Universalist Pulpit. It will furnish for ourselves, and for our descendants after us, a reliable and most interesting memorial of that extraordinary man. Some of the opinions advanced in the discourse, the enlightened Universalist of the present day will no doubt find himself unable to endorse. This was to be expected. But he will also find in it much, very much, to cherish and admire; and, among numberless other things, the spirit of a deep devotion to sound morals; to an expansive philanthropy; to a lively and active piety, and to a purely American patriotism, which pervades every page of the work. O, let us, each for himself, see to it that a similar devotion be ours! Let us resolve carefully to copy the example of this great and good man, with respect to these paramount virtues; and to follow the teachings of his principles and life, so far as we shall be satisfied that he followed Christ.

S. Streeter.

John Murray

# THANKSGIVING SERMON.*

PSALM 69 : 13. "I will praise the name of God with a song, and will magnify him with thanksgiving."

WHEN we consider the propriety of approaching the God of our salvation with songs of thanksgiving, and of swelling to his name the glad orisons of praise; we confess that our bosoms are fraught with the animating glow of hope, that on such a day as this there are very few who are not impelled, by sentiments fully correspondent with the occasion, to join the general joy.

To be called upon by the illustrious head of the United States,† — to have this call seconded and enforced by the venerable head of this Commonwealth,— to be thus invited to celebrate the praises of the august and beneficent Father of our spirits, — thus powerfully directed to render thanks to him for the manifold displays of his goodness and mercy,

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† Washington.

vouchsafed toward us, must, in truth, elevate our hearts,—must originate the most sublime and pleasurable feelings, and induce us to resolve, with the royal prophet, that we will praise the name of God with a song, and magnify him with thanksgiving.

The apostle James directs those who are merry to sing psalms; and David said, "I will praise the name of God with a song." The knowledge of God is productive of peace: "This is life eternal, to know thee," &c. "Acquaint now thyself with God, and be at peace." The knowledge of God, as manifested in his name, has a tendency to fill the heart with joy, which will burst forth in songs of praise. But what is this NAME, the knowledge of which inspires the soul with a resolution to celebrate the praise of God in songs? What is the NAME which contains so much matter for praise and thanksgiving? When Moses, the servant of God, was appointed to deliver a message to, and be the deliverer of, the people of God, he requested the God by whom he was sent to inform him what answer he should give the people, when they should ask by whom he was sent. The reply of Deity is remarkable: "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you;" and

God said moreover unto Moses, "Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations." After this declaration the prophet was taught to inform God's people that the God of Abraham, of Isaac, and of Jacob, was the God of the whole earth; and when he bowed the heavens and came down, for the purpose of performing all the rich promises so emphatically made to the fathers, — when he took on him our nature,— he bore the name of Emmanuel, which, being interpreted, is, God with us! Believing, as we do, that God was manifest in the flesh, whatever name he sustains in that character we are to consider as expressive of his nature. Thus the name Jesus contains salvation, not only from the consequences of sin, but also from sin itself, which is styled, by the sacred penman, the plague of the heart. But it may not be improper to point out a few of the names by which the only wise God our Saviour is designated: —

Adam, 1 Corinthians 15: 45. Everlasting Father, Isaiah 9: 6. Eternal Life, 1 John 5:

20. Faithful Witness, Revelations 1: 5. Friend of Sinners, Matthew 2: 19. Heir of all Things, Hebrews 1: 2. Propitiation for the sins of the whole world, John 6: 33. Redeemer, Isaiah 59: 20. Refiner, Matthew 3: 3. The Lord our Righteousness, Jeremiah 23: 6. Sanctification, 1 Corinthians 1: 30.

These and many more names, by which the just God and Saviour is made manifest unto men, are calculated to inspire the soul with grateful affection, and to induce us to say, in the language of the sweet singer of Israel, "I will praise the name of God with a song, and magnify him with thanksgiving." God is love; he is that love which thinketh no evil. "Herein is the love of God, not that we loved him, but that he loved us, and gave himself for us."

Much is said in the records of truth of the name of God. "Be it known unto you," saith the Lord, "for mine own name's sake do I do this." The redeeming God frequently makes mention of the honor of his name, upon which he will never suffer a stain, or even the shadow of an impeachment. As many as know the name of God will trust in him, and they who trust in the name of the Lord

are not easily moved. The minds of those who are stayed upon the Rock of ages are kept in peace, and their spirits rejoice in God their Saviour. They sing with the spirit and with the understanding also, and they "magnify the Lord with thanksgiving." But there was a time when some of us thought, and there are many who still think, that God is as effectually praised by the lamentations of corroding sorrow, as by singing and rejoicing. Surely, such persons forget that it is not the gloomy but the cheerful servant who does honor to his master. Yet it is in vain we call upon any one to be thankful until he be made fully sensible of his obligations to the Saviour of sinners. In order, therefore, that upon this auspicious occasion we may render unto the Lord unreserved thanks, and thus unequivocally comply with the direction of those who are so deservedly invested with authority, we will endeavor to point out, under the following heads, a few of the innumerable blessings by which we are eminently distinguished.

First, natural; secondly, civil; and thirdly, spiritual blessings.

First — natural. We have abundant cause to thank God that we are. There was a time when

many of us might have been unable to determine whether existence was really a blessing. Is there one who could give God thanks for a being appointed to endless sorrow? We humbly conceive it is hardly possible for any individual to render to Deity the grateful incense of sincere praise for a life, however eligible its present investiture, which must, or probably may, terminate in exquisite and never-ending torment. But for us, when we reflect that Infinite Wisdom could not have produced an order of intelligence without any design, — that Infinite Goodness could only entertain the most beneficent design, and that Infinite Power could not be disappointed respecting his benignant purposes, purposed in himself, concerning the work of his hands; when we have the joint suffrages of the writers of revelation, even all God's holy prophets from the beginning of the world, together with the authority of the Assembly of Divines, who, in answer to the first question in their Shorter Catechism, inform us that "God's chief end in making man was his own glory and their good;" when we are, moreover, assured that for the pleasure of the Creator — who taketh no pleasure in the death of the sinner — we are and were

created; we cannot but adopt the language of the poet, and, while gratitude expands and lifts the spirit, we join issue with him, and reverentially exclaim, Surely, the Creator had never created but to bless. It is thus, under the influence of reason and revelation, that we joyfully believe; and when believing in the name of our faithful Creator, we spontaneously praise him with songs of triumph; we extol that mercy which endureth forever, and with the orisons of thanksgiving we magnify his goodness. But we are blessed with many blessings which serve to render this being, even in the present state, a well-being.

First — Sight. This is an inestimable blessing, for which we are bound to give thanks to Him who made the eye. How innumerable are the blessings to which this blessing serves as an inlet! With the eye we behold the wonders of God in the heavens above, and in the earth beneath; and, rapt in filial wonder and holy ecstasy, we exclaim with the inspired bard, —

> "These are thy glorious works, Parent of good,
> Almighty Father, these," &c., &c.

With the eye we behold the reviving countenances

of our beloved friends, inhaling from the transporting view ineffable delight.

Secondly — Hearing. Is there one who can calculate the value of this blessing? It is at the same moment the vehicle of instruction and pleasure; it is a source of unbounded satisfaction, — the avenue through which uncounted gratifications obtain admittance to the soul.

Thirdly — Speech. How great the magnitude of this mercy! How innumerable our obligations to the Maker of our frames for the organ of speech! Conversation is but another term for the highest felicity of which our nature is susceptible; it is the stamina of social enjoyment, the medium through which the invisible becomes visible. The music produced by the modulation of the human voice is enchanting. How far do its tones surpass all those which have ever yet been drawn from instruments constructed by the most skilful artists! Speech doth indeed proclaim the divinity of its Artist, and it is endowed with corresponding powers. It is frequently the harbinger of peace; and many have been redeemed from the grasp of despair by the heaven-taught strains which have issued from this distinguishing organ.

Fourthly — The use of our Limbs. How invaluable is this blessing! How much are we indebted to Him who has furnished us with these useful members of our bodies, for the strength by which they are nerved, and for that agility, flexibility and ease with which they are accommodated to the various purposes of life!

Fifthly — Health. What would the whole world be without this prime source of felicity? Health may be compared to the sun in the natural world. It gilds and beautifies every surrounding object; it tranquillizes and soothes the soul, and extorts, by its genial influence, even from the bosom of frigidity, the song of praise.

Sixthly — Reason, — the health of the mind. This endowment is transcendently great. Its worth is beyond all utterance, nor is it possible too highly to appreciate its value. The Being who made and who illumined the mind of man with this heaven-lighted lamp, is, indeed, worthy of all adoration. Reason secureth to our species an indubitable superiority over every other part of animated nature; it enricheth us by the possession of the first of blessings, and it bestoweth a luminous hope of an ample harvest in reversion.

Seventhly — The Earth, the Sea, and the Treasures produced by both. These loudly call for our grateful and unceasing acknowledgments to that Being who causeth the earth to bring forth abundantly; who hath furnished it as a garden, liberally supplying it with whatever may serve to treat the taste, or smell, or sight, for food, for medicine, or delight; who hath made the treasures of the deep our own; fashioning those seas, which seem to roll their waves insurmountable barriers to all communication between the nations, as convenient paths for those commodious vehicles, which, wafted forward by propitious winds, more effectually produce reciprocal advantages, disseminating the conciliating idea of universal brotherhood.

But how little do we know of ourselves or our accommodations; how very little of the parts that are most obvious! We dwell in a house that indeed is admirably contrived both for ornament and use; we look out at the windows and obtain a confused prospect of surrounding scenes, while at home we are strangers! Yet the most cursory or superficial view will give us to know that we are fearfully and wonderfully made; that He who made us upholdeth us in life; that his goodness far

transcendeth all description; and that it is therefore our most reasonable service to celebrate his praises, who hath thus fashioned, and who still preserveth us, with the song of gratitude, magnifying his name with thanksgiving.

Let us not say that the inestimable blessings, which have been so feebly sketched, are not peculiar to us; that we partake them in common with our species, and that, therefore, they do not call for our grateful acknowledgments. Are, then, the largesses of a benefactor lessened, because his munificence is as extensive as his power? What! because God is good unto all, shall we refuse to render him the tribute of thanksgiving? Because his tender mercies are over all his works, shall we refuse to raise to him the song of gratitude? What! depreciate the value of a blessing because it is enjoyed by others? Far, very far, from every one of us be such disingenuous, such illiberal and selfish conclusions!

But the truth is, that we enjoy many discriminating mercies; and while it is a fact that no individual is destitute of a call for thanksgiving, upon us the calls for gratitude are immeasurably accumulated. We can see the blind, we can hear

the deaf, we can talk of the dumb, we can walk to the lame, we can visit the sick, we can pity the maniac—that poor, unfortunate being, who, pierced by the sorrows of affliction, is doomed to suffer all the tortures attendant upon "moping melancholy and moon-struck madness." We can behold many, very many, suffering in the want of those comforts which we so richly enjoy; and the question is natural: "Why are we not in a situation similar to that of those distressed sufferers whom we contemplate?" With reverential gratitude our hearts should answer, It is of the Lord's free mercy alone that we are not thus circumstanced; and we will therefore say with the Psalmist, "I will praise the name of God with a song, and magnify him with thanksgiving."

Secondly. It is a very pleasing part of our duty which enjoins us to give thanks to God for the blessings of civil government. Without that order, which is produced by government, we should hold the blessings of life on a very precarious tenure. Mankind, from the earliest ages, have seemed, in some sort, sensible of this important fact. The absolute necessity of civil arrangements is ascertained by experience, and various

are the modes of government which the wisdom of legislators hath devised.

Different modes have been allowed probationary terms, and approbated or condemned as they have been found capable of an accommodation with the circumstances and exigencies of mankind, and with the different periods during which they were operative.

The mode of government, which, either by force or fraud, hath most generally prevailed in our world, is monarchical. Writers of distinguished eminence and great celebrity have conceived that the mode of government which is the most simple is the best calculated to promote the true interest of society, and they have not hesitated to pronounce that an absolute monarchy, being the least complex, would undoubtedly be the most beneficial, supposing the prince a perfect man; but as man in his best estate is vanity, and there is no one completely good but God, no being, save the Monarch of heaven, can safely be entrusted with unlimited power. Men of reason and reflection have imagined that the interest of society was promoted by substituting for an absolute a restricted monarchy; and this not fully answering the purposes of civil gov-

ernment, an aristocracy has been adopted; thus destroying one tyrant by the establishment of a government administered by a combination of tyrants; and thus a few influential men impiously divide among themselves the spoils of royalty, by which they aggrandize themselves and their descendants by the labors of the many.

The next mode of government is a democracy. The children of Israel, dazzled by the pageantry which is an appendage of royalty, envied their gaudy neighbors the possession of these gewgaws. They sought to imitate them, and became clamorous for a king. The prophet of the Lord laid before them the dreadful consequences that would assuredly result from the regulation they so ardently solicited; and he expatiated, in language the most emphatic, upon the glaring impropriety and God-dishonoring levity of rejecting the equitable domination of the only Sovereign, who swayed the sceptre with an equal hand, who wore the crown for the general benefit, and whose administration was, in every instance, the result of infinite goodness and infinite wisdom. The pride, however, of the Israelites got the better of their piety; — they rushed into the snares which were laid for them,

and, by obtaining a king, fatally realized the prophetic prediction.

Perhaps no nation under heaven, at any period of time, hath had so much reason to praise the name of God with songs, and to magnify him with thanksgiving, as we, the inhabitants of these United States. Planted here by the hand of the Most High, and even kings, for a time (softened by that Being in whose hands are all hearts), protecting fathers, our increase was rapid, until the nation under whose shadow we grew, regarding with envy our growing greatness, devised means to render our prosperity subservient to their ambitious purposes. But that sovereign Disposer of events, whose purposes are not to be defeated, and who still frustrates the artful devices of designing men, raised up, among ourselves, men nerved by dauntless valor, for our defenders; and he endowed them with that wisdom and true heroism which enabled them to make a vigorous stand against the encroachments of arbitrary power. Threatened with the vengeance of incensed majesty, whose ministers prepared to execute his sanguinary decrees, and whose military veterans swarmed in our capitals, our people,

nevertheless, felt themselves at home, and they were, almost universally, strangers to fear.

It was at this period, in the time of the greatest danger, that the arm of the Lord was especially revealed, in the choice, made by Infinite Wisdom, of that illustrious character who headed the virtuous band of patriot heroes. The leader of our armies, like the celebrated Roman chief, studied to gain the victory over his own and his country's foes, not by taking, but by preserving, their lives. The breast of the patriot-warrior was uniformly nerved by more than Fabian virtue, until, at length, under the auspices of the protecting arm of the Almighty, a period was put to the lengthened scene of sorrow, by the commencement of peace.

Pausing for a moment, let us, at this period, take a retrospective view. Without money, justly appellated the sinews of war; without military materials; without internal strength, or external aid, — strange as it may appear, the people were inspired with resolution to go forward. When the humane monarch of the Gallic nation beheld us with sympathizing concern, his aid was timely; — his armies, his navy, appeared on our land, and on our coast, and we sang praises to our God. On the

conclusion of the war, these armies, this navy, quitted our shores; and we magnified His name with thanksgiving.

I am, my friends, aware that these are subjects upon which I can give you no information; but upon such a day as this, we may be allowed to retrace the splendid events which illume our annals. It becomes us to summon the powers of recollection, to dwell upon the distinguishing goodness of Him who presideth in the heavens, that we may thus feel ourselves impelled with grateful joy to praise the name of our God with a song, and to magnify him with thanksgiving.

The illustrious chief who led our patriot bands through all the rugged scenes of military life, conducted the victorious troops to a triumphant close, nor separated himself from the embattled hosts until, enwreathed with the blessings of peace, they were at liberty to seek her calm retreats. We mark, with superior pleasure, the intrepid warrior, combining the sublime wisdom of the legislator with that skilful valor which led our confederated bands to decisive victory. Eminently qualified, he is judiciously placed at the head of the civil department; and he will point our citizens to those sure

paths in which they may secure the advantages contemplated from returning peace.

Peace attained, we fancied ourselves at the end of our labors, — that we had already obtained the summit of that eminence for which we are this day to praise the name of God with a song, and to magnify him with thanksgiving. But many revolving months rolled on before our wishes were crowned with a government at once the boast and envy of the world.

Our government is not monarchical, it is not aristocratical, it is not democratical; but it is infinitely preferable to all; — it is federal.

Our federal constitution, being a collection of constitutions, is, on earth, what the galaxy, or milky-way, is in the heavens, where the combining lustre of the stars forms one glorious splendor, which, instead of diminishing the light of any particular luminary, adds to the transcendent brightness of the whole. How greatly are we indebted to the divine goodness for inspiring the same men with abilities to plan this government, to whom he had before given that intrepid valor and dauntless bravery which procured and guaranteed our independence! Blessed above the nations of the earth in our local

circumstances, — more than three thousand miles removed from those ambitious Europeans whose interest it would be to embarrass and interrupt our prosperity, — our arms were no sooner laid by than we were enabled to attend calmly to the important business of legislation, well knowing that good government was the only sure means of ascertaining the enjoyment of the blessings of peace. Our government was not formed under the eye or influence of aliens, — of open or secret enemies; it was formed by ourselves; and fraternal confidence was the order of that auspicious era. Perhaps no period in the annals of time hath marked a group of such illustrious characters, assembled for deliberation replete with consequences so truly interesting, — so extensively important. With ineffable delight we recognize, as leaders of the meritorious band, a Washington, a Franklin, an Adams; nor, although the federal government resulted from the united wisdom of those heaven-taught sages, — although it was replete with excellence, — yet it was not, either by force or ingenious device, pressed upon the people. The inhabitants of the several states, in their several capacities, were summoned to deliberate thereon. Wisdom dictated every step,

and, like every other work of God, the closer the survey, the fuller the investigation, the stricter the scrutiny, the more were the beauties and excellence of the constitution discovered, until, being supposed to possess all the good of every government, without the evil, — the true ore being separated from the dross, — it was received with grateful transport, as Heaven's last, best gift to a world which had long anticipated the mighty blessing. And for this we will praise the name of God with a song, and magnify him with thanksgiving.

But, alas! such is the nature of man, in its present depraved state, that, either through weakness or through wickedness, some will endeavor to elevate themselves on the ruin of others; thus, as far as they are able, interrupting the order of things, and breaking the peace of society. It was with deep regret that we witnessed, even in this enlightened state, something of this sort. Our political horizon became clouded; its aspect was alarming, and we dreaded the effect of pernicious and innovating influence. But the wisdom of a Bowdoin, and the lenient measures of a Hancock, — names which will be forever dear to the citizens of this

commonwealth, — not only checked the progress, but, as we trust, entirely eradicated the evil.

The body politic has frequently been compared to the natural body. Our federal government contains the head and heart of this body. The state governments may be considered as the members, in their various descriptions; and as the blood, which is said to be the life of the creature, comes from the heart, and, circulating to the extremities, returns to the heart again, so, ever since the establishment of the federal government, the life of the body hath appeared in this direction; and it is to this, under God, that we owe the health and vigor of the body. But as the head and heart would be useless without the rest of the body, we are to give God thanks for the constitutions of government which unite, and by their union establish, liberty with order. Without this order, it is obvious that the existence of the federal government would be no more; and hence the necessity of paying attention to the parts, for the preservation of the whole.

"When," saith our illustrious president, "we review the calamities which afflict so many other nations, the present condition of the United States affords much matter of consolation and satisfaction.

this occasion, we cannot but trace, — and it is with heartfelt gratitude, — we cannot but acknowledge that divine interposition which hath so graciously wrought for us the preservation of our peace, foreign and domestic. Inestimable are the blessings of tranquillity. Our sympathizing hearts have suffered from wars, although we were afflicted only by the hearing of the ear. How dreadful, then, to be drawn into the vortex of this desolating calamity; and how much are we indebted to the object of our filial reverence, who, in the hands of our God and Father, hath been made an instrument of preserving us from this great evil, and all the direful consequences that follow in its train! But, although foreign war is a calamity ever to be deprecated, domestic or civil war combines a catalogue of yet greater ills. Many of us have had an opportunity of forming some faint idea of this desolating evil among ourselves. But very faint, indeed, must be the idea we can form from anything which we have ever witnessed, in this highly distinguished nation, when compared with what we have been informed of in other countries, both in ancient and in modern times.

We were, some time since, alarmed by the dread

apprehension of the contagious spread of this desolating and truly shocking ravager; but the timely suppression of this insurrection, as well as the manner in which it was suppressed, inspires us, upon this auspicious occasion, with unceasing gratitude. How must the patriotic mind, the federal bosom, have swelled with conscious pleasure, to view so large a collection of virtuous citizens leaving the calm retreat of their peaceful homes, and marching forward, in a cool, dispassionate manner, with the bright example of their beloved chief in their eye, and a measure of the same philanthropic benignity that he in so great a degree (we had almost said without measure) possesses, in their hearts, determined to preserve the constitution, the laws, and, if possible, the people who had violated them! See with what tender pity, — with what mild compassion, — the father of his country regards this deranged part of the family. See how, like the Parent of the universe, he conquers the refractory by love. See how, under the benign influence of true patriotism, the political storm subsides, the sunny beams of serenity are restored, and the halcyon days of internal peace and security, consequent thereon, have commenced. Mark with what

ineffable delight our virtuous citizens return to their homes, now more than ever endeared to them, while their hearts glow with secret satisfaction, in the consideration that the earth over which they have passed hath not drunk in their brother's blood.

Is there one who can behold a scene so elevating and impressive, without exclaiming, with the Psalmist, I will praise the name of God with a song, and magnify him with thanksgiving?

We have already observed that the body politic has been compared to the natural body; and as the natural body is subject to diseases, so, also, is the body politic; but if any part of the body is diseased, the disorder is, by sympathy, communicated to the whole: thus, if one member suffers, all suffer; yet these suffering parts hate not their own flesh, and an attempt will be made to remove the complaint without removing the disordered member. Passions, too, it is said, are the elements of life; and perhaps these partial evils may, indeed, be productive of general good. Were it not that the sea is frequently thrown into a tempestuous state, by the force of the winds, it would become a stagnate mass of corruption; and although, in consequence of storms and tempests, partial evils do succeed, yet

the calamities which would result from a perpetual calm would be of infinitely greater magnitude.

Although our constitution of government may be, in the judgment of the wise and virtuous of both hemispheres, the nearest to perfection of any ever yet formed for the benefit of human nature, yet, although the nearest to perfection, it may not be perfect; and although the men who are by Divine Providence placed at the head of our government may be as near perfection as any men in such circumstances ever were, yet they are not perfect. In the present imperfect state, perfection is not the lot of humanity.

These considerations may give rise, in the bosom of many individuals, to feelings that a judgment of charity may denominate a godly jealousy; — they may admire and love our constitution so much that their apprehensive minds may suffer in the dread of any change taking place in it; and, agitated by those painful ideas, their consequent fears may form conjectures that may exist nowhere but in their own imaginations; and as the evils apprehended are, in the nature of things, possible, persons of this description, while they do no more than act the part of vigilant watchmen, are certainly excusable. It

would, however, be well, as we suffer, through life, almost as much from imaginary as from real evils, if such persons could dismiss their fears, and serve both their country and their God, without fear, and in newness of life; at least, it would be well if they could avoid inoculating their brethren with this infection.

Yet, as the rights of man are the rights of every man, so every man has a right to think for himself; and if he will clothe his thoughts in decent language, he has a right to submit his views to the public eye. But, blessed be God, we are, as a people, well enough acquainted with the rights of man to know that the charter of his rights endows no man with a right to do wrong.

On the whole, as difference of opinion hath existed, and will continue to exist, among the individuals which constitute the aggregate of mankind, and as our free constitutions admit of this difference, what have we to do but mutually to agree to differ? well knowing that while we keep within legal bounds, our admirable constitution, like an indulgent parent, will spread over us its protecting wings.

Let us, then, my beloved friends, however we may be disposed to censure men or measures, leave

it to the uninfluenced determination of a majority of free citizens to approve or disapprove, agreeably to the direction of their best informed judgment.

Yet, as strength is established by union, and nothing can be more desirable than unity of spirit in the bond of peace, it is every man's duty, it is every man's interest, to exert himself for the promotion and establishment of peace. Blessed are the peacemakers; they shall be called the children of God. But as opposition always begets opposition, so the mild influence of peaceful measures is the best calculated to beget and preserve peace; and it is, and always will be, a truth, that a soft answer turneth away wrath, while grievous words stir up anger.

As our constitution is the boast of the unprejudiced part of the world, so it is the envy of the malignant, the ambitious, and the designing, both abroad and at home. Distinguished and highly blessed as we are, we cannot be without external and internal foes; and it is sometimes difficult for any but Him who trieth the reins to determine who is the genuine friend, — who is the dangerous foe. But every lover of his country, when he beholds American citizens contending,— acrimoniously con-

tending, — with each other, experiences the same sensations which agitated the bosom of Moses when he beheld the strife of his brethren in Egypt; and, impelled by his feelings, he will involuntarily adopt the language of the Hebrew patriot: "Sirs, why do you thus; are ye not brethren?" Little do these contending parties know how much their dissensions gratify the worst passions and most unworthy part of their species.

But it is with inexpressible pleasure that we are enabled to indulge the pleasing hope, that in this most respectable branch of the Union these contentions will never be carried to any very injurious lengths. The good sense and *amor patriæ* of the citizens at large will always oblige them to sacrifice private interests, and, what is sometimes more difficult, private resentments, to public good. The virtuous mind gathers great consolation while beholding men of every description mixing together, on public occasions, and looking with a benign aspect upon each other. This is the Lord's doing, and it is marvellous in our eyes; and we will therefore praise his name with a song, and magnify him with thanksgiving.

Blessed as we are, considering the uncertainty

of human affairs, we cannot forbear humbly and fervently to beseech the great Author of these blessings that he would vouchsafe graciously to prolong them to us; that he would imprint upon our hearts a deep and solemn sense of our obligations to him for them; that he would teach us rightly to estimate their immense value; that he would preserve us from the arrogance of prosperity, or from hazarding the advantages we enjoy, by delusive pursuits; that he would dispose us to merit* the continuance of his favors, by not abusing them, by our gratitude for them, and by a correspondent conduct, as citizens and as men; that he would render this country more and more a safe and propitious asylum for the unfortunate of other countries; that he would extend among us true and useful knowledge; that he would diffuse and establish habits of sobriety, order, morality, and piety; and, finally, that he would impart all the blessings we possess, or ask for ourselves, to the whole family of mankind. How sublime is the reflection, that at this hour those individuals who constitute, in the aggregate, the most favored nation upon the globe, with their beloved chief at their

* Though we may not merit aught from God, to whom we stand indebted for all we possess, yet we may have claims upon each other.

head, are collected, for the purpose of looking over the rent-roll of their inheritance, with grateful hearts, acknowledging to whom they are indebted for all, saying, with one voice, Not unto us, not unto us, but unto thy name, O Lord, be all the glory; at the same moment supplicating, and with fervor of devotion, not for themselves only, but for the residue of mankind. Surely no day like the present ever exhibited such an epitome of that state of being which only is more blessed than ours.

Thirdly, and lastly. We are to consider spiritual blessings.

While contemplating, with grateful transport, our natural and civil rights, and all those attendant blessings which, by divine favor, we so richly enjoy, our bosoms swell with augmenting gratitude, when we recur to our religious rights and privileges. These are, of all others, the most valuable and best established rights of man. Without these, all our other blessings would only serve to make life wretched, in the dread apprehension of death. The Father of mercies hath blessed the sojourners in the present world with a rich inheritance; but it is defiled, and it fadeth away, while, in the seed of Abraham, we are blessed with an inheritance incorruptible and

undefiled, and that fadeth not away. Here, our peace is liable to be broken; but the peace made by the blood of the cross is that peace which passeth all understanding; and being the covenant of God's peace, it shall never be removed.

This state of things cannot be our rest, for it is defiled; but there is a rest remaineth for the people of God, where nothing that defileth can ever enter. As citizens of this world, notwithstanding the blessings which we enjoy, revelation and reflection teach us to expect tribulation; but as fellow-citizens with the saints, and of the household of faith, we look forward to uninterrupted pleasure in worlds beyond the sky.

Glancing over our spiritual blessings, I am constrained to pronounce them innumerable. In them we have the free gift of God, everlasting life; and for this we unite to magnify his most holy name. We are also bound to give thanks on behalf of all mankind, inasmuch as he who is our life is also the life of the world. God so loved the world that he gave them his Son; and this Son, thus given, gave himself a ransom for all. He died for the sins of the whole world. By the grace of God, he tasted death for every man. He was delivered up to

death for us all; and it is therefore that he is the Saviour of all men, to be testified in due time. Is sin the source of sorrow? Christ Jesus was manifested to take away our sins, to redeem us from all iniquity, and to purify us to himself. Is the knowledge of God necessary to the enjoyment of God? They shall all know him, saith the Lord, from the least of them unto the greatest of them. Can no man know the things of God but by the Spirit of God? It is written, They shall be all taught of God. Are the people unwilling to come to God for life? They shall, saith God, be willing, in the day of my power. Have they made a covenant with death, and an agreement with hell? Thus saith the Lord, Your covenant with death shall be broken, and your agreement with hell shall not stand. Have the people sold themselves for naught? — they shall be redeemed without money. Does death and hell hold many, very many, wretched captives? Death and hell shall deliver up the dead; — the first shall be swallowed up of victory, and the second shall be cast into the lake of fire. O death, saith the Lord, I will be thy plague; O grave, — hades, or hell, — I will be thy destruction. Do the kingdoms of the world wander after the

beast? Do they worship this beast in the church, — in the state? The kingdoms of this world shall become the kingdom of God, and of his Christ. Does the whole creation groan and travail in pain together? They shall be brought into the glorious liberty of the sons of God; and there shall be no more pain, for God, even our God, shall wipe away every tear from every eye. Thus speak the oracles of God; thus spake the Faithful and True. And is it possible that we can attend to such soul-satisfying sounds as these, than music, in its softest strains, more sweet, without joining with the royal prophet, — without adopting his language, — and from the abundance of an overflowing heart exclaiming, I will praise the name of God with a song, and magnify him with thanksgiving?

But while we contemplate the blessings secured to us by God our Saviour, we should not be unmindful of the privileges of a religious nature by which we are distinguished in this present world. We have now no imperious, dogmatizing creed-makers, availing themselves of their influence over the secular power to enforce their opinions. We can now worship our God precisely according to the dictates of our own consciences. We can now, in our way

to public worship, intersect the paths of our fellow-men, without the smallest dread of censure, — without encountering either the malignant glance or the supercilious sneer. We can now confess the ties of amity, although we do not worship in the same place, or entertain the same ideas of the object of our adoration. The philosopher of Verney, speaking of Pennsylvania, pronounced it the paradise of the globe; and, rendering a reason for this decision, "There," said he, "every man thinks for himself; and he can publish his thoughts without terror. In that happy country, sects are so multiplied, and so various, that no one party can ever accumulate a number sufficiently large to trample upon the rest." Blessed be the God of our salvation, this vast advantage is not, at this period, confined to the State of Pennsylvania; but this salutary indulgence is now the inestimable privilege of the United States at large; and we are right happy to observe that certain characters, having lost the power to oppress, have also, in a very great degree, lost the inclination.

How astonishing the change which hath taken place in this country, and how friendly to the interests of society is this change; and should we con-

tinue in the way of peace, how great may be our improvements. It is rational, from present appearances, to indulge a hope that our ministers will be ministers of peace; that they will approve themselves workmen who need not be ashamed; that, as followers of them who through faith and patience inherit the promises, they will, from the abundance of their believing hearts, declare the ministry of reconciliation, assuring every creature that God was in Christ, reconciling the world unto himself, not imputing unto them their trespasses, and calling upon them, in the language of unfeigned affection, thus beseeching them, in Christ's stead, to be reconciled unto God; assuring them, as a further inducement to their being thus reconciled, that God the Saviour, although he knew no sin personally, was made sin for them, that they may be made the righteousness of God in him.

May we not rationally cherish hope, that, under the influence of the spirit of our meek and lowly Master, whom they profess to serve, they will not only preach peace by the blood of the Cross, but that they will, both by precept and example, lead their adherents into the way of peace, which is the way everlasting? May we not indulge a hope,

that, under the constraining influence of the love of Christ, they will lead their hearers to love God, who first loved them, and, as the chosen of God, to love one another with pure hearts fervently? Thus will the religion of God our Saviour appear to be what it really is, worthy of all acceptation. May we not, without being too sanguine, entertain an expectation that the era approaches when, instead of the odious distinctions of orthodox and heterodox, of democrat and aristocrat, of federal and anti-federal, we may, as the children of one Father, as members of the same community, consider it as much our interest as our duty to do good, and thus approve ourselves the children of our Father who is in heaven?

Under such benign auspices, may we go on our way rejoicing, saying, Not on this day only, but on every future day of our lives, I will praise the name of God with a song, and will magnify him with thanksgiving.

And that this may be our mutual felicity, may God of his infinite mercy grant, through Jesus Christ our Lord; to whom be glory now, henceforth, and forever, Amen and Amen.

Engd by H. W. Smith

C. Willis

# BIOGRAPHY OF

# REV. LEMUEL WILLIS.

BY REV. OTIS A. SKINNER.

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A VERY great change has taken place in the condition of the Universalist denomination within the last thirty years. Its gain in numbers, in wealth, in intelligence and in social and religious influence, has far exceeded the expectations of those sanguine friends who, at the period from which we date, were engaged in promoting its interests. Though it has encountered great obstructions, its march has been constantly onward, and every year has witnessed its steady and healthy growth. Among the principal causes of this success must be placed the character of its early ministers. They were men of heroic courage, unshrinking fidelity, and unwearying devotion to their faith. With them the doctrine of universal salvation was the distinguishing glory of the gospel, its great central truth, equally essential to the honor of God and the hope of the soul. To the proclamation of this glorious doctrine, they consecrated all their time and talents. They brought to their work strong minds, warm hearts and a sleepless zeal. Though not learned in the literature of the schools, they had a profound knowledge of the Bible. In the science of God they had no superiors, and they unfolded it with an ability and eloquence which carried conviction to many of the best minds in the country. These fathers were all missionaries, and travelled far and near to proclaim their message of love and of life. The schoolhouse, the private dwelling, the barn, the grove, and occasionally a church, were the places in which they declared their word. Some-

times their congregations were small, and sometimes large; but whether great or small, they preached with all the ardor and power they could command. Such labors could not be in vain. Men of sound judgment, of stern integrity and generous hearts, were enrolled, in great numbers, among the friends of the benevolent religion. In every town where these apostles labored, they made converts who were not ashamed to own their opinions, and who had ability to defend them. The influence of these converts was great. By their good lives and their sound arguments, they impressed their faith upon the hearts of their children, and won over to it many of their townsmen. With these men some of our best societies originated. No matter how opposed, whether by ridicule, argument, or the withdrawal of patronage, they would stand up firmly, and use every exertion in their power for truth. They were leaders in the cause, corner-stones of societies, pillars of mighty and enduring strength.

From among the sons of these noble men our ministry has had large accessions. Learning the doctrine of grace from their fathers, and like them esteeming it to be of priceless worth, they felt themselves called of God to be its ministers. In different parts of the country, and without any of the fostering care of preachers, these young men have risen up in the strength and power of the Lord; and now many of them are filling the pulpits of our largest societies, and are exerting an influence corresponding to the places they occupy. With the faithful advocates, brought forward under such circumstances, stands Rev. Lemuel Willis, who was born April 24, 1802, in Windham, Vt., where he resided till his eleventh year, when his family removed to Westmoreland, N. H. Several years before his birth his father became a Universalist, by hearing Rev. Elhanan Winchester. He embraced, with his whole heart, the doctrine preached by that great and eloquent man; and, like the numerous converts to which we have referred, the doctrine was the leading theme of his conversation, and the rule of his life. It was with him not a cold abstraction, which lay dead in his mind, but a glorious truth, full of life, and worthy his warmest love. Early did he instil it into the soul of his son, and faithfully did he teach him to study the Scriptures; and with a corresponding earnestness did he seek to make him familiar with their correct interpretation, so far as he could by the helps then possessed. Though the religious

world around him was strongly opposed to Universalism, and though the preaching to which he listened was adverse to it, the influence of the father so guarded him that he never believed the doctrine of endless misery. This fact is worthy the attention of parents, for it shows how much may be done, even under adverse circumstances, to train up the young in the truth.

The labor of the father was, perhaps, in a degree, facilitated by the natural tendency of the son's mind to religion. He always had a love for the Scriptures and religious books, and took great pleasure in their perusal. Such being the ruling love of his mind, it was natural that his attention should have been early turned to the ministry. Viewed, however, in a worldly light, there was but little inducement for him to engage in such a work. In his whole state there was only one society able to give its preacher a respectable support. All the others had preaching only a small proportion of the time, and for that they gave but a meagre compensation. The prospect was not much if any better in any of the other New England States, except Massachusetts,—and even there we had only some six or eight societies able to have constant preaching. But these dubious prospects had no discouraging effect upon his heart, for he was not actuated by worldly considerations. His were the higher considerations of duty and usefulness. His friends strongly opposed his determination, and used every persuasion in their power to induce him to relinquish it. They told him that he should pursue a calling which would, at least, give him a living, and that the Universalist ministry would not do it. But he had faith in God, and believed that he would not let his faithful servants suffer; that if he had a work to be done, he would provide for those who performed it. He, therefore, listened not to the voice of distrust and worldly ambition, but to that voice which spake from the depths of his heart, bidding him become a public advocate of the despised faith. After a brief academical course of study, he placed himself under the tuition of Rev. Samuel C. Loveland, of Reading, Vt., a man of sound learning, a thorough biblical scholar, and every way well qualified to fit young men for the ministry. With him he prepared for the work which he had chosen, having for a companion in his studies Dolphus Skinner, a fellow-townsman and valued friend, who had long been an intimate associate, and was with him in his academical studies at Chesterfield, N. H. They started together on foot for the study of

Mr. Loveland; and during their residence with him, and in their early labors in the ministry, their hearts seemed to be united, in true affection, like the hearts of David and Jonathan. The first sermon of Mr. Willis was delivered on the fourth Sabbath in July, 1822, he preaching half the day, and his fellow-student the other half.

In September of the same year, the General Convention of Universalists, which is now denominated the United States Convention of Universalists, met in Warner, N. H. The gathering on that occasion was very large, and the meeting was one of great interest and power. Its influence on the cause of truth was salutary in the highest degree; all present gained new strength, new life, new zeal; and when they returned to their homes, in different parts of the country they carried with them the spirit of the occasion, and described in earnest language the wonders which they had heard, and the joy which they had felt. The writer of this sketch, then fifteen years of age, resided some thirty miles from the place of the meeting, and he will never forget the enthusiasm of the friends when they returned from that Pentecostal feast. Elated with hope, and animated by prospects such as before had never gladdened their vision, their religion took hold of them with a new power, and was seen in all its vastness, excellence and beauty. Father Ballou, mighty and eloquent in the Scriptures, was present at the Convention, and his sermon electrified the multitude, which hung with breathless attention upon his words. All the preaching was powerful, convincing, and calculated to call into exercise the best affections of the heart.

One cause of gratulation, and one particularly interesting feature of the meeting, was the large accession there made to the ministry. Nine young men, and most of them persons of great promise, received the fellowship of the denomination. Nine new ministers in one year! Such an event had never before occurred, and all thanked God and took courage. Among those then fellowshipped were L Willis, D. Skinner, T. S. King, and M. B. Ballou, men who have been eminently faithful and useful.

The month following the convention at Warner, Mr. Willis commenced an engagement with the societies in Washington, Stoddard, Marlow and Ackworth, N. H., dividing his time equally among the four places. His dignity of manner, his deep piety, his earnest zeal, and his promising talents, rendered his ministry especially attractive

He secured at once the confidence of the public, and was regarded as a sincere and devoted servant of Christ. Though not less distinctive in his preaching than those who had preceded him, he was doubtless more practical; and while he faithfully opposed error in all its forms, he avoided references to the character and motives of those who differed from him, seeing no reason for attacking those of whose honesty he had no question. This feature of his ministry, together with his very reverent character and great candor, did much to secure him a hearing among many who were connected with other sects. The result was a large attendance upon his preaching in the several places where he labored, and a very great increase of religious interest.

Mr. Willis did not confine himself to the towns in which he was statedly employed, but preached lectures during the week, and occasionally spent a Sabbath in the adjoining towns. Lempster was one of the places which he often visited; and, through his labors, there was awakened in the place a great attention to religion. Several persons were baptized by immersion, and among them were the parents of Rev. A. A. Miner, who have faithfully adorned their religion by a good life, and whose zeal abates not in their declining age.

In 1824 Mr. Willis was married to Almanda R. Simmons, of Westmoreland, N. H., a young lady of excellent character, and worthy to be the companion of a Christian minister. At the time of his marriage, he removed to Lebanon, N. H., where he remained till near the close of the year 1826, when he removed to Troy, N. Y. His ministry in both of these places was very successful, and he enjoyed the love and esteem of all the people. Under his ministry in Troy, a lady of eminence, by the name of Linn, and daughter of Chancellor Livingston, became a convert to Universalism. The society in Troy was the first of which he had charge that was able to have constant preaching. While there he started a semi-monthly periodical, called the *Evangelical Repository*, which, at the close of the first year, was united with the *Utica Magazine*, afterwards called the *Evangelical Magazine*, of which Mr. Willis became joint editor with his early friend, Rev. D. Skinner. Mr. J. M. Austin, now editor of the *Christian Ambassador*, during the ministry of Mr. Willis, resided in Troy, and printed the *Repository*. He was an active and

useful member of the parish, and, by his exemplary deportment, did much for the advancement of the cause.

At the close of his second year, Mr. Willis removed to Salem, Mass. Here he found a field of labor, especially suited to his taste and his talents; and under his ministry the society rapidly increased in numbers and strength. It will be no disparagement to the several worthy and able ministers who have labored with the parish in Salem, to say, that no one of them took a more exalted position in the city, or did more for the interests of our religion. The high moral and Christian tone of his preaching, the dignity and urbanity of his manners, and the propriety of his daily walk, secured for him the esteem not only of his own parish, but all who knew him. He was universally regarded as a true minister, and as an example of the believers, in word, in conversation, in charity, in spirit, in faith and in purity.

After a highly successful ministry of eight years and a half, much to the regret of his people, he tore himself away from them. The trial was as severe to him and his excellent companion as it was to them, for very strong were the ties by which they were united. He felt, however, that duty to his family required his removal to some retired place, where different circumstances would surround those for whose welfare he was deeply solicitous. Accordingly he removed to Washington, N. H., his first home in the ministry. At the end of two years, he received a call to settle in Lynn, Mass., and, as the causes which induced him to leave Salem were removed, he accepted the invitation, and commenced his labors there in June, 1839. While in this place, he declined an invitation to settle in Roxbury, Mass.; but, during the fourth year of his ministry, he accepted one given him from Cambridgeport, Mass., where he remained three years. In this place he had many severe trials. His own health was poor, and his wife was seriously ill all the time. Though the friends were kind and indulgent, and did much to bind him to them, he felt that duty to his companion required him to resign his charge, that he might try the effect of a change of clime upon her. He, therefore, removed to Claremont, N. H., where, as at Washington, he paid some attention to agriculture, in connection with his duties as a minister. The object of this removal was not realized; his devoted wife continued to decline, till, on the 23d of September, 1846, she departed from earth. Amiable in her disposi-

tion, cheerful in the discharge of her duties, and firm in her attachment to her faith, he found in her one who truly sympathized with him in his labors and trials, and who helped him bear the burdens of life; and with a sad heart he committed her remains to the grave, feeling that the light of his home had been extinguished. But his confidence was in God; and, realizing that his children, his religion and the world had claims upon him, he roused his desponding energies, and pressed forward in his work.

During the year 1847, he took to his home another companion, suitable in age and character as a mother for his children, and a help for the minister of Christ. She was the widow of Maj. Daniel George, of Warner, N. H. Not long subsequent to their marriage, it was found that their mutual interests required their residence in Warner, to which place they removed, after disposing of his estate in Claremont. He was not content with this situation; only half of his Sabbaths were employed in the place of his residence; and his heart yearned for a situation where his whole time could be given to his profession. Accordingly he removed to Orange, Mass., where he labored with great success for three years, at the end of which time he received an invitation to settle in Portsmouth, N. H., over one of our largest and best societies. This is a field of labor, similar, in many respects, to Salem, and Mr. W. feels now as though he had got home. His ministry is highly successful, and his society is united and prosperous.

From the details which have been presented, we think a just estimate may be formed of the character, talents and usefulness, of Mr. Willis. We deem it necessary, therefore, to add only a few remarks, for we do not design to enter into any analysis of his mind, or express any opinion with reference to the rank which should be assigned him as a preacher. Propriety forbids a labor of this kind, it being an office which should be performed for the dead rather than the living.

Mr. Willis has been a diligent student, and his reading has been well selected. His time has been given to history, the sciences, and standard works on theology and morals, rather than those light productions which some think do so much for style. He has paid considerable attention to Latin and Greek, some to the German language, and is able to translate French with a good degree of accuracy. He is a plain, strong, chaste writer, and an energetic and

commanding speaker. His sermons indicate thought, research and care, are elevated in their tone, and well adapted to the wants of his people. He has good judgment, and has never been deluded by any of the fancies of dreamers. His ministry, from the commencement to the present day, has been one of rare success; and though he has been located in several places, he has left no enemies in any of them; and there is not a pulpit in which he has stood, where his presence would not excite glad emotions in all the people. Everywhere he is beloved, honored and esteemed; and against his fair fame even suspicion has never uttered a word.

While in Cambridgeport an excellent lithograph of him was published by his friends, which is faithfully preserved, as a memento of a cherished minister.

# DISCOURSE VIII.

## THE DUTY OF STEADFASTNESS IN THE CHRISTIAN PROFESSION.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." — 1 Cor. xv. 58.

This affectionate language of an apostle is recorded upon that page on which preëminently triumphs immortality. It forms the conclusion of one of the most interesting and important chapters found in any book. Its contents are worth more to the human soul, that longs for future ever-during being, than all that Plato wrote or Socrates conceived; for it answers in the affirmative the solemn inquiry long ago anxiously indulged, "If a man die, shall he live again?" and, to the believing heart, the answer gives "joy unspeakable and full of glory."

The fifteenth chapter of 1st Corinthians — which

stands out from its connection "like an apple of gold in a picture of silver" — was addressed to those "beloved brethren" to whom the great apostle had, in years then past, preached the gospel; who believed it, and had been saved by it. This appears from the commencement, which reads as follows: "Moreover, brethren, I declare unto you the gospel which I preached unto you; which also ye have received, and wherein ye stand, and by which ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he arose again from the dead, according to the Scriptures."

He then proceeded to remind them of the great fact that Christ was seen, after his resurrection, by James and Cephas, by the other apostles as well as by himself, and by more than five hundred brethren at once. And from thence he deduced an admirable argument in proof of the resurrection of the human family.

Having in this manner "stirred up their minds by way of remembrance" of those things which he

had formerly taught them, and which made them enlightened and happy Christians, in great kindness and love, he took that opportunity to urge upon them anew the imperious duty of being steadfast and immovable in their profession of such a glorious faith, and in illustrating it by everything lovely and praiseworthy.

These earnest and loving words have reference to that *duty*, — its *reasonableness*, — and the *inducements* which the believer in Christ has to fulfil the same; and in their discussion, before speaking of the *duty itself*, and the *inducement* which the enlightened Christian has to perform it, we would notice the *reasonableness* of being steadfast in the profession of Christ's religion, and "always abounding in the work of the Lord."

The sainted author of this language seems to have intimated this reasonableness by the use of the term *therefore*, by which he introduces the same, as though it was a legitimate inference or just conclusion from premises laid down in the statements made. "*Therefore*, my beloved brethren, be ye steadfast," &c. This form of expression implies that certain facts, or principles, had been stated as

matters of faith, which would render this duty a reasonable service.

What reasons, then, did he assign? What great principles of faith and duty did he discover, which ought to influence the followers of Christ to be steadfast and unmoved? Did he appeal to the fears of the Corinthians? Did he labor to incite in their minds dreadful apprehensions of the divine judgments, in order to induce them to hold fast their attachment to the cause of religion? Far otherwise. He appealed to a higher, holier, and better principle in the mind of man, than fear. He showed them at once that such a duty was suitable, was reasonable.

The discourse, of which our text is the conclusion, contains a luminous discussion of three most grand and interesting subjects; namely, that of the resurrection of Christ from the dead, also that of the resurrection of the entire human family, and that, too, of the subduing or reconciling of all things to Christ when God shall be all in all.

His argument is this: If Christ is risen from the dead, Christianity is true. And if, "as in Adam all die, even so in Christ shall all be made alive," we shall be raised "incorruptible;" moreover, if

Jesus Christ shall reign until he hath put all enemies under his feet, and the sublime end be gained for which he received the kingdom, then we may have a blessed hope for ourselves and our race. Nothing can shake our faith, nothing can move us. Human philosophy will be powerless; riches, honors and worldly distinctions will be ineffectual,—nay, even persecutions, in their most appalling forms, will fail to influence us to give up our faith or prove recreant to our Master and his religion. Well, then, and beautifully did he add, after thanking God "who giveth the victory through our Lord Jesus Christ," "therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

The *duty* of being steadfast, so earnestly urged, now demands our contemplation; and let us consider what it implied in the time of Paul, as well as what it imposes at the present time.

As a faithful servant of the Redeemer, and as a lover of humanity, he felt a great solicitude that all who professed the Christian name should be "well grounded and built up in the faith," and "adorn

the doctrine of God their Saviour with well-ordered lives and godly conversation."

Such being his solicitude, he wrote his several epistles to different churches that then had been formed, with a view to correct errors where any were incorporated into the faith of those early Christians, and to impart a knowledge of the truth, as it is in Jesus, to minds not well instructed. Moreover, he would encourage them to "hold fast the profession of their faith without wavering," always abounding in good works.

Every reflecting mind is aware that the followers of Christ, in that age of the world, were, in many respects, quite differently circumstanced from Christians of the present times. To profess Christianity was not then, as now, to insure the respect and honor of the wise and good of every name; but it was to incur the hatred of the great and the reproach of the many, and, often, it gained for them a martyr's crown. There was everything to deter them from professing the proscribed and hated religion of the Son of God, but the joys of faith and the blessedness of hope that took hold on heaven. They were, then, with all their prejudices and the many fearful circumstances of their case, made

Christians, by hearing the simple yet glorious facts of Christ's death, resurrection, and ministry, preached by those who went forth to proclaim a crucified and risen Lord.

How highly favored is the lot of Christ's disciples in this the nineteenth century, when compared with that of those who first named the name of the Holy and Just One! But eighteen centuries, with all that has been done to advance the Redeemer's kingdom in the world, have not removed every obstacle to an espousal and profession of the religion of the Saviour. Though the same influences, in many important respects, do not exist now to prevent as well as to unsettle and render unstable the faith of the Christian, that operated to that end in the age of St. Paul, yet there are causes which seem to prevent many from being well grounded in the faith of the gospel. But in this connection it is not unappropriate to say, that while we have just occasion to regret that anything should hinder a sincere and hearty profession of the religion of Christ, and stand in the way of making endeavors after the divine life, we have everlasting reasons for gratitude to God that so many "who have come to marvellous light," do continue steadfast

and unmovable, and have witnessed and are now witnessing a good profession. But let us define this great duty.

It is true that, in order to a fulfilment of this religious obligation, three things are indispensable, namely, *a thorough understanding of the doctrine of the gospel; a firm religious principle; and true decision of Christian character.*

1. Let us first notice the prerequisite of *understanding*, that is, of having *a knowledge of the teachings of the gospel.* It is certain that if we would "give every man who asketh of us the reason of the hope that is in us," we must know what that reason is; and it is no trifling matter to become acquainted with the evidences, to be conversant with the proofs, and be familiar with the argument, by which the Christian religion itself, or that form of it by us professed, is established and sustained. There are many, in every community, who are good and pious Christians, but who would be unable to meet the caviller and readily refute the objections he might offer, as by others they have been. Still they remain satisfied with a religion which has so much to commend it to their espousal, and which has been believed and rejoiced

in by the great and the good of every age since the days of the Saviour. More than one half, probably, of those who have had what is called a Christian education, receive their religious faith upon trust. The conviction, with regard to the truth of any religious sentiment they may entertain, is not the result of thorough investigation into the merits of the claim that sentiment may prefer. Of this numerous class are all those of every Christian name who are what they are merely because their parents or friends are so distinguished or so connected in the numerous family of Christian sects. This is not as it should be. Every person should be persuaded in his own mind in regard to what is gospel truth; and whoever will take the requisite pains may be so persuaded.

The first Christians were believers, not because others believed, but in consequence of their own understandings having been enlightened by that truth which maketh free from error and sin. They came to the knowledge of divine truth, and were saved. So it was with the early Protestants; so it has been with the pioneers of every new sect, as it has arisen in succession in the Christian church, since the time of Martin Luther. Hence, the

leaders of any new sect are generally steadfast and unmovable.

We see a striking instance of this kind in the fathers of our young and rising Israel. Those loved and venerated men — all whose names are dear to our hearts — were steadfast amidst the buffetings of this world's scorn! They were rooted and grounded in the faith of the restitution, and like Mount Zion they could not be moved. It was very much so in regard to those men and women, generally, who, in those days, embraced these views of the results of the Saviour's mission. It is seldom you meet with instances of a want, in them, of steadfastness in faith even to the end. They praise God for the unsearchable riches of his grace, and bless the memory of his ministers whom he made instrumental of bringing them to the knowledge of such amazing grace.

But, since that time, as our sentiments have been more generally adopted, and consequently become less unpopular, converts to our religious sentiments have been multiplied of both ministers and laity, some of whom have *not* been steadfast in their profession of this faith. This state of things, however, is just what might be expected; for many have

been led to espouse the doctrine of "the reconciliation of all things," from other reasons than because they were fully persuaded of its truth, and had seen it in all its just and beautiful proportions. They have not been called, as were their elders, to go oft into the thickest of the battle, and like good soldiers of the cross to put on the helmet and breast-plate, and be clad in the whole armor of truth divine. The consequence has been, as they have not felt the need of the entire panoply of God's word, so they have failed to search out and *understand* fully the proofs of the great doctrine they had professed; for it very seldom, if ever, occurs that a minister or layman renounces this sentiment whose mind has been enlightened and sanctified with its light and spirit, and whose heart has garnered up the treasures of that heaven it reveals, unless such persons are insane or led away by a whirlwind of blind passion.

Not always, we regret to say, do those sons and daughters, whose fathers and mothers in our churches have been steadfast to the end, follow their worthy example, and like them become thoroughly acquainted and imbued with that doctrine whose crowning excellence is the highest glory of

religion itself, namely, the ultimate ingathering of all things in Christ. They hear it preached, and are apparently serious and devout in the house of worship; but the deep fountains of their souls are not stirred, and the sparkling waters of eternal life do not come welling up in their hearts, by the blessed power of that gospel which brings life and immortality to light, and gives the joys of God's great salvation. Hence, though such may respect and countenance this faith, because parents or friends profess it, they have no steadfast attachment to it; and, if circumstances should favor such a result, they could easily be made to countenance and support, if they did not believe, some other religious faith, less worthy the character of God and less joyous to the believing heart. There are, however, many noble exceptions to this state of things. There is a numerous class of young persons coming up now, who bid fair to be intelligent, firm, and devoted Universalists. They come from the Sabbath school and Bible class. Their minds are filled with heaven's own light, and their hearts are baptized in its love. And there are others still, who, young though they be, are well instructed, and established, and happy in this faith.

They have "proved all things, and hold fast what is good;" and we bid them a hearty welcome to the ranks of the faithful followers of the Lord Jesus, while we earnestly commend their wise and timely choice to the imitation of many others.

2. We remark, in the next place, that nearly allied to and connected with a comprehensive knowledge of the doctrine of the gospel, should be a desire and purpose to be governed by *firm religious principle*, and thus it becomes an element of steadfastness in faith, and constancy in virtuous practice. The great reason why any are influenced by unswerving principle is, they have learned their Maker's will relative to their duty and destiny, and hence they adopt the apostolic maxim, "*We ought to obey God rather than men.*" Let the monitor within the mind — *conscience* — be obeyed, rather than any opposing master. To do thus is the Christian's duty, interest, honor, and purest delight. It is to believe what God has revealed; it is to perform what he has commanded; it is to accomplish what is felt to be duty, even though it expose one to reproach and jeopardize the love and praise of men. In this way Christians of our age would imitate the early friends of

the Redeemer, in defending and adorning what is believed to be God's truth, though principalities and powers frown upon them; and thus would they obey their Maker and conscience. They trusted their Father's promises; they believed in his Son; they testified that God sent him to be the Saviour of the world, in opposition to the wishes of friends, the threats of enemies, and at the sacrifice of every earthly good, even life itself. They were faithful to their convictions, and were governed by true Christian principle.

Is it true that Christians of to-day — who pretend to worship the same God that they did, believe in the same divine Saviour, and profess the same benign religion — is it true that they act with the like uncompromising sincerity and fidelity in avowing, defending, and illustrating their religious opinions, as characterized those who made a profession in the first age of the church, when to do that would expose them to reproach and peril? Alas that we must say that this requirement is often sadly disregarded by many who claim to be Christians! How great has been the number of those who seek to conceal their real sentiments, — who make it their study to keep back what they

soberly believe to be truth, — pretending that "it is not prudent to declare their doctrinal views, because the world is not sufficiently enlightened to receive and appreciate them!" This is the case with a great number who really believe in the ultimate holiness and happiness of all moral beings. But they pretend that it would not be good policy to speak out plainly and without reserve. But is this doing according to the dictates of pure religious *principle?* Certainly not; and yet to obey God and the convictions of duty is as imperious now as it was ever.

We have reason to thank God that the first preachers of the gospel were men who were willing to "labor and suffer reproach for trusting in the living God, who is the Saviour of all men, especially of those who believe." This was the course pursued by those men who left all to follow Christ, and to proclaim his final triumphs over sin and death. They waited to know the truth, and then fearlessly and faithfully preached it "whether men would hear or forbear." Truly may it be said that no person who is ashamed of the gospel of his salvation, can be steadfast in the faith, or abound in the work of the Lord.

3. But we pass, in the last place, to say that in order for any to be steadfast in the gospel profession, they must have and maintain true *decision of Christian character*. It is well for us to know our duty; it is better still that we are disposed to do it; but it is best of all that we have promptness and decision also to lead us to its timely performance.

Doubtless mankind have been placed under great obligations to those men in whose lives decision was a prominent characteristic,—men who have pointed out and led the way in all great reforms in government, religion, and morals. It was not enough that the patriots of the Revolution knew the greatness of the oppression by which they suffered from the exactions of a foreign power; nor yet enough that they aspired to be freemen. It was necessary that those men, appointed to do deeds of noble daring, should be firm and decided, as, thank Heaven, they were, when they "pledged their lives, their property, and sacred honor!"

That pilgrim-band that came to these shores in the ever-memorable Mayflower, and two centuries since laid broad and deep the foundation of our many excellent civil and social institutions, were men of great decision of character. They unwaver-

ingly adhered to what they regarded to be their duty, and lasting honor to their memory!

And that long line of martyr names who had rather die in the bosom of the flame, than prove recreant to truth and duty, is another eminent instance of true decision.

And, my friends, it may require of us not a little moral courage to be always faithful to our Christian obligation in avowing and countenancing what we believe to be true in regard to the teachings of the divine word; but let us, notwithstanding, "hold fast the profession of our faith without wavering," always trusting in God. But should any of us be undecided whether it is our duty to use our utmost influence in the advancement of the interests of our beloved Zion, let us repair to the humble grave of Winchester, in the city of Hartford, or stand by the resting-places of Murray and Ballou, in loveliest Auburn, and there muse on what they *were* and *did*, till we shall pledge ourselves anew to be, like them, faithful even unto death!

It is a just occasion of gratitude, that though there have been some unstable ministers in our connection, yet that most of them are well grounded in the faith and heartily abound in the service of the

Lord; and we can rejoice that the history of our denomination demonstrates the steadfastness, unmovableness, and Christian excellence generally, of those who have "named the name of Jesus, the Saviour of the world."

But, finally, let us consider the *inducements* we have to be "steadfast, unmovable, and always abounding in the work of the Lord." It is because "*our labor will not be in vain in the Lord.*" We thank God that our labors, our efforts, will not be *unavailing* in aiding on the work of self-improvement and the improvement of our fellow-men in the ways of righteousness and peace. "Our faith is not vain," for Christ has been "brought again from the dead." Our hope is full of immortality, because all are to be made alive in Christ. Our joy is unspeakable, as Christ is to reign till all things are to be subject to him as he to the Father, that the Eternal One may be all in all.

The *end*, then, has been foreseen. It has been *foretold*. All things are to be subdued to Christ, and the last enemy to God and man destroyed.

It is our privilege and duty, then, to use the means of grace and be saved from sin. We have the same inducement to do this that the husband-

man, who, in spring, might me assured of a bountiful harvest in autumn, would have to labor and toil in the cultivation of his lands. He knows that though the harvest is promised, and therefore certain, it is certain only because the requisite means to that end will certainly be used. But he has double incentive to labor. He knows that his labor will not be in vain. He is not afraid that frosts, or mildew, or any other unfavorable circumstance, will destroy his harvest. He rejoices that the end is sure, — that nothing can disappoint his hopes. So do we rejoice with joy unspeakable, that the triumphs of redeeming grace are ultimately to be universal; and we feel a strong inducement to do what we can to aid on the work of reconciling men to God, and of being ourselves Christ-like, "Forasmuch as we know that our labor is not in vain in the Lord." Amen.

Engraved by A. H. Walton Philada.

A. A. Miner.

*Boston, June 11th*, 1852.

REV. A. A. MINER.

DEAR SIR: At a meeting of the Second Society of Universalists, held in the vestry last evening, on motion of T. A. Goddard, Esq., it was voted —

"That the Standing Committee be instructed to present the thanks of this society to the Rev. A. A. Miner, for the very able and eloquent discourse delivered at the funeral of our late venerable Senior Pastor, Rev. Hosea Ballou, and request a copy for publication."

In accordance with this vote, and in harmony with our own feelings, we hereby make the above request, hoping sincerely that you will be able to comply with our wishes.

Yours fraternally,

GEO. W. GAGE,
JOSEPH WING,
W. C. EAYRS,
JOHN S. DOYEN,
WARREN BOLES,
MOSES MELLEN,
T. C. BACON,

*Standing Committee of the Second Society of Universalists, Boston.*

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*Boston, June 18th*, 1852.

BRETHREN: Yours of the 11th inst., requesting a copy of the discourse delivered at the funeral of our late Senior Pastor, is before me.

In compliance with your request, I herewith transmit the same.

Yours, in the bonds of love,

A. A. MINER.

Messrs. GEO. W. GAGE, JOSEPH WING, W. C. EAYRS, JOHN S. DOYEN, WARREN BOLES, MOSES MELLEN, and T. C. BACON, Committee of the Second Society of Universalists.

# DISCOURSE.

Our Father has fallen! Loved, venerated, full of years, as he was, he has passed from the places of his love to the home of his hope. His personal work is ended. He will speak to us no more, save by those affectionate words, those holy deeds, and those blessed memories, in which centre at once the joy and the grief of this solemn hour. The presence of his inanimate clay repeats to us the declaration of the Master, "I have finished the work which thou gavest me to do."

And now, as we are gathered here, in a deeper affliction than we have ever known before, in what terms shall I appear before you?—I, who am myself a mourner,—who, did not my official position forbid, would gladly be seated in your midst, and listen to the solemn admonitions and appropriate consolations of this occasion, from the lips of some of the fathers who remain to us. Ye children

of the honored dead, ye worshippers at the altar of his love, ye ministers of that gospel which was the delight of his heart, what words can befit this place and hour? The house of God, the presence of death, our grateful love, our cherished hopes,—these all raise our thoughts to Heaven. The declaration of confidence by the great apostle to the Gentiles, in the opening of the fifth chapter of his second Epistle to the Corinthians, shall be at once our text and our ground of comfort.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

What a blessed assurance! How unhesitating the confidence it expresses! "For we *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, *eternal in the heavens.*" How beautiful is the figure by which this hope of a blessed and immortal life is communicated! This body is but the "house we live in." The sufferings it endures, the pains that pierce it through, the diseases by which it is disquieted and wasted, warn us that "our earthly house" must be "dissolved." But it is only our *house* that falls into decay. The invisi-

ble dweller there, allied unto the angels and unto God, rises from the falling tabernacle to an enduring building, the house of God, eternal in the heavens. Death comes thus clothed with promise, and animated with hope. It is a removal from an old and decaying tabernacle, to a new one, enduring, glorious, and blessed. No longer an enemy, the "grim messenger" relaxes his visage, and the "king of terrors" lays down his sceptre. Death becomes the "gate to endless joys," and we no longer "dread to enter there."

The relations of death to the body are thus seen to be original and necessary. The proposition, "Dust thou art, and unto dust shalt thou return" (Gen. 3 : 19), is not a proposition which became true *after* man had sinned, but it became true *when* he was formed. The fact of mortality inheres, not in human sinfulness, but in the physical origin of man. "Dust thou art," and therefore "unto dust shalt thou return."

The processes of birth, growth, waste, decay and death, common to all organized bodies, are necessary parts of one whole, and that whole organized existence. The recuperative energies of the organs of life, joined with the treasures of nourishment

adapted to the numerous varieties of physical existences, show that growth, decay and death, were original conditions of organized life. The organs of reproduction are not more conclusive evidence that birth is such a condition, than are the recuperative energies of life, that waste and decay, fitly consummated in death itself, bear to physical existences the same relation.

Nor does this argument end here. The fruitfulness of the earth stands related to the sunshine and the rains; and these to the diversification of the earth's surface, to the inclination of its axis to the plane of its orbit, to its distance from the central orb, and to the general arrangement of the world systems. To say, then, that sin is the origin of human mortality, is to say that it created the recuperative energies of all physical existences, and reädjusted the entire universe. This is ascribing too much to its power. Fatal as that power may be to the peace of the soul, it must not be allowed to usurp the place of the Creator, or shroud in absurdity the primary relations of things. Mortality is an original quality of "our earthly house;" and when that mortality verifies its power, the body, *as such*, no longer exists.

But, while the power of death over the body is absolute and final, it has no *such* power over the soul. It demolishes the house, but cannot harm the tenant therein. I am not, however, prepared to say that the event of death is utterly powerless, as regards the soul. It may be the occasion of great good to it. True, it cannot affect the soul directly. Nor do those worldly misfortunes, which, nevertheless, not unfrequently humble human pride, rebuke inordinate ambition, break in pieces the flinty heart, and rescue us from an all-engrossing worldliness. When, in the heart of man, duty is struggling with temptation, whatever lessens the power of the latter, or removes the soul from its influence, turns the scale towards duty, and indirectly promotes virtue. Can there be any doubt that the event of death does this?—that it removes one from all those temptations which originate in the flesh, or which stand necessarily connected with the body? Can there be any doubt that it may quicken our sensibilities, and awaken anew the holiest aspirations? We refer to death while in *prospect*, and exhort men to faithfulness and diligence in duty. Can it have less power in its actual presence? May not the wonderful experience it brings to every

soul, unprecedented and unrepeated, be to it an occasion of unsurpassed good? Must we consider it, unlike every other providence of God, without moral utility, and without significance? Does it rend asunder the veils of prejudice and of passion, and shall it not bring the soul into closer proximity to truth? Shall it not present us where we can behold God as he is, in all his paternal love? —Christ in all his brotherly affection, self-sacrifice, and purity?—the angels in their own loveliness, and the "spirits of just men made perfect"? Shall not the soul perceive, in more vivid contrast than ever before, the blessedness of purity, and the in-dwelling woe of impurity? No longer seeing "through a glass, darkly," but "face to face,"—no longer knowing in part, but knowing even as also we are known,—why shall not this additional truth prove, what the truth always has proved to him that hath it, "*the power of God unto salvation*"?

Thus, to the soul *unredeemed*, death may be an occasion of great good,—not itself the source of that good, but the instrumentality by which the soul is mellowed to receive the good, and by which it is brought into more immediate contact with such truth as is the source of it. At the same time,

to the man of God, it is an entrance upon those immortal joys which have been the theme of his meditations by night and by day. While it is destruction to the earthly house, it is completed redemption to the heavenly-minded dweller there; — a deliverance from the "bondage of corruption, into the glorious liberty of the children of God;" that adoption for which Paul declared himself and brethren to be waiting, "the redemption of the body." Death remains no longer death. It becomes the completion of birth, and the beginning of absolute life.

We will not say, then, that our venerable father has fallen. Nay, he has risen. To sense, he has gone down, like the sun at the close of a glorious summer day; but, to the eye of faith, he has ascended to the home of our God. In him has been fulfilled the promise, as the weight of years was upon him, — "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

May we not pause here to glance at the man? Not that his reputation can be affected by our poor eulogies; nor that he is not known, both here and

elsewhere, not only throughout our own country, but beyond the Atlantic. It is not that he is unknown, but that he is so well known, that we will speak freely of him. Our hearts are so full of what he has been, and of what he is to us, that we can but speak of him. Has he not been in all our thoughts?—a bond of union throughout our borders? Have we not all felt ourselves his children in the gospel, looking upon his face with joy wherever the interests of our cause centred for the hour?

To present, at this time, the details of his eventful life, would too much protract the solemnities of this occasion. Some hand better qualified therefor will doubtless execute this work in due time, to the satisfaction of an afflicted and grateful public. It will be sufficient for our present purpose to say that our venerable father was born in Richmond, N. H., April 30th, 1771; and had entered upon his eighty-second year some time previous to his death. His father, the Rev. Maturin Ballou, was a Baptist clergyman, and assiduously educated his son in the same faith. Such was the seriousness of his mind and integrity of his heart, that he early became deeply impressed with a sense of his individual

responsibilities, and united with the Baptist church. He did not long, however, occupy this position undisturbed. Doubts on some of the leading doctrines of the church, and especially in regard to the doctrine of endless punishment, soon took possession of his mind; and a course of careful inquiry resulted in the firm conviction that such a doctrine could be made to harmonize, neither with the paternal character of God, nor with the revealed purposes of his grace. So powerful was the influence of his new conviction upon him, and especially of his more enlarged conceptions of the divine benignity, that he determined at once to bear the glad tidings of salvation to a world lost in sin. He preached his first sermon in the year 1791, and early evinced that penetration of mind and clearness of statement which have helped to make his labors so efficient through life. In 1796 he married the amiable companion who survives him, and who, by her sympathy with his thought, by the well-ordering of her household, and by every possible method that devoted affection could devise, has done all that could be done to make his life useful and happy. For more than sixty years has he labored in the vineyard of our Master, during all

of which time God has manifestly been with him. Previous to the year 1809, when he settled in Portsmouth, N. H., Mr. Ballou had preached in very many of the towns of Massachusetts, Rhode Island, Connecticut, Vermont, and New Hampshire, everywhere winning to himself the affection and confidence of the people, and bearing with the most Christian fortitude the constant, but by no means kind, assaults of the enemies of truth. After laboring six years with the society in Portsmouth, he removed to Salem, Mass.; and in 1817, in answer to the unanimous call, and to the most earnest solicitation, of the second Universalist society in Boston, he became its first pastor, — an office he has continued to hold for nearly thirty-five years, with the constantly increasing confidence and respect, not only of his own congregation, but of the community at large.

His ministry in Boston has been of the most signal character. Scarcely had he entered upon his duties in his new field of effort, when the religious elements around him were most deeply moved, and he felt himself called, in the providence of God, to a course of exegetical and doctrinal

labors, in the highest degree useful to a better understanding of the gospel of salvation. His remarkable qualities, both as a thinker and as a speaker, placed him at once at the head of the denomination to which he belonged; a position he has ever maintained in Christian humility, and with universal consent.

Nor is the result of his labors in Boston a proper standard, by any means, by which to estimate his full work. Among the crowds that thronged his church at every service, for years, were many delighted auditors from various parts of New England, and from more distant sections of the country, whom business or pleasure had drawn to our city. Their hearts being once warmed by the fire of divine love, they could but be anxious to afford their families and neighbors the gratification and instruction which they themselves had enjoyed. His labors, therefore, were extended far and wide, and the general thought of the time deeply felt his power.

*God has done a great work by him.* — Beyond the limits of his own denomination has his influence gone, and changed the spirit of the religious world to a greater extent than the younger men among us can easily understand. He who can look back the

half of sixty years, must be aware that the world was then comparatively dark. The pulpit was accustomed to present all the current themes of that time under aspects which no intelligent congregation would now tolerate. The character of God, the natural state of man, the personality of the devil, the aim and significance of Christ's mission, the temper and issues of the divine government, all these were habitually clothed in garbs as cheerless as unbelieving and unloving hearts could easily invent.

If it had already been declared that "God is love," the light of that love had not shone upon the common mind. If God was acknowledged as a "Father," it was with an awful significance in the name, that left little of a paternal spirit there. Now there is something of healthful warmth in the recognized love of God; and, throughout our community, there has been effected a very general redemption from that state of orphanage to which so large a part of the world felt itself doomed. Beyond the changes in the religious formulas of the time, there are still greater changes in the interpretation of those formulas, and consequently in the spirit they are made to communicate. In the

accomplishment of these results, I do not hesitate to say that no man, living or dead, has exerted a greater influence than has he whose remains are before us.

Of our own denomination, in its present character and numbers, he may be acknowledged, under God, the father. The number of believers, when he became a preacher, was few; and those few appear to have had little acquaintance with divine truth, as a system. Mr. Ballou brought an orderly mind to the study of the sacred word, and, with a spirit of reverence unsurpassed, soon brought order out of confusion, and light out of darkness. Every page of the Christian's text-book became radiant with a new and diviner light; and, instead of a handful of believers, there are now hundreds of thousands, to whose hearts the name of our venerable patriarch is a very benediction. A remark which fell from his lips, a few weeks since, will best exhibit his own estimate of the strength of our cause when he entered the ministry. Being present at a regular meeting of the teachers of his Sabbath-school, held at the house of a parishioner who had been a worshipper in his church from his first coming to Boston, and seventeen years a teacher in

the school, a portion of the evening was occupied by conference together on some of the most important themes of the gospel. The next day, he remarked that he had "found very great pleasure in meditating upon the interview of the preceding evening. He believed," he said, "that those forty to fifty teachers were exerting a more important influence, in extending the power of the gospel, than was exerted by our entire ministry when he became a member of the denomination." Every one acquainted with the causes which have stimulated our growth from that day to this, will unhesitatingly award to him a greater measure of honor therein than to any other man. And in this unparalleled success, — unparalleled in regard to the greatness of the change in faith, conjoined with the number of minds in which it has been effected, — do we recognize a fulfilment of the prophecy of the Psalmist, so recently quoted by him in the hearing of many now present, — "There shall be an handful of corn in the top of the mountains; the fruit thereof shall shake like Lebanon."

So remarkable a work must have resulted from rare qualities in the man. I shall attempt on this

occasion no exhaustive analysis of a character so elevated and so revered; but I must be permitted to refer to some of its more prominent elements.

Let me say, then, first of all, that he was *a man of unswerving faith.* He believed in the Bible as the treasury of divine revelation. His ministry was based upon it. Few men have confined themselves so exclusively to its themes. None have treated those themes with greater clearness and power. He studied the sacred page with a spirit equally removed from the Germanic philosophy, on the one hand, and from Calvinistic bigotry, on the other. In the fulness of its promises, the riches of its grace, and the blessedness of its hopes, his soul continually delighted. It was to him the "Book of books;" and, at the advanced age of more than four-score years, its truths, still fresh in his memory, continually employed his understanding, and its glories enraptured his heart.

He believed also in God;—in God as the supreme good. He believed in him as sovereign,—not simply as a candidate for sovereignty, but as already sovereign; nor alone as sovereign to create, to uphold, to rule, to condemn, and to chasten or destroy. So far had the *world's* faith gone. He

regarded him as sovereign, not to do evil, but to do good, and to do good only. He believed God limited by his very nature to the doing of good, — that he is no more able to do evil than he is to be untrue. And, since it is admitted, on all hands, that there are moral influences by which some will be saved in perfect harmony with the exercise of their own voluntary powers, he believed that a God who is really sovereign in his moral domain, can accomplish in all souls whatever is possible to be accomplished in any. Thus, from the character of God he saw freely flowing the blessed promises of his word.

His faith, too, in Christ stood related to the affectionate Father as the sovereign cause. Christ was God's messenger to man. He came not to procure the Father's love for the world, but as a testimony of that love. He came not to open to man the door of mercy, but to strengthen man to walk in the already open door. His mission was not simply to explore the wide-spread moral waste, but to possess and cultivate it; not to make salvation possible, but actual; for God "hath appointed him *heir* of all things," — "hath given all things into his hands, that he should give eternal life to as many as God had given him." Thus it was his

mission to *accomplish* a work, rather than to *offer* to accomplish it; and, by his ever-memorable prayer on the cross, he perfected the power by which the world will be saved; as he said, "And I, if I be lifted up from the earth, *will draw all men unto me.*"

Our venerable father believed in the gospel as the efficient instrumentality given of God for the accomplishment of the purposes of his grace. He looked upon this instrumentality as omnipotent to save. Its blessed truths, our relationship to Christ and the Father as presented therein, the divine love as tempering all the chastisements of the divine government, the riches of God's grace shining out in all his providential arrangements, — these, with its kindred elements, make the gospel the "power of God unto salvation to every one that believeth." The world had long understood its power to convict of sin, to quicken our consciousness of the condemnation of sin, and to mete out a just measure of chastisement to the soul that sins against its light. Is it less credible that it should have power to beget love towards God, to quicken the soul into a new and diviner life, and so to attune the heart as to make it welcome heavenly peace?

From such a view of God, of Christ, and the gospel, as well as from the direct promises of God, was this veteran preacher led to hope in heaven as a common home. In the prospective purity of the race, centred his hopes of its highest good. In no outward heaven did he believe. To no extraneous blessings did he look for the Christian's reward. Through all his life of most assiduous toil, his heart was continually stayed on God. The love he bore to the Father was a well-spring of life within him. He accepted it and rejoiced in it as a blessing of heavenly equality, and sought nothing beyond. In his experience was verified the declaration of Solomon (Prov. 14 : 14), "The good man is satisfied from himself."

Such were some of the elements of the sturdy, manly faith, from which flowed a most persistent life. The intelligent hearer will perceive, at a glance, that these elements must have given form to his entire thought, making him eminently Christian. In saying that he was a man of unswerving faith, it is not by mere condescension that we thus speak. There is much that passes for faith in the world which is entitled to no more dignified a name than prejudice. Though men may receive the truth, if

they receive it as a tradition, or rest it solely on the authority of their teachers, they can have but a comparatively slight claim to be considered men of faith. He early felt himself called to break from all the traditions around him, and to study the "lively oracles of divine truth" for himself. Whatever trials he endured in standing alone, he found ample compensation therefor, in his greater breadth of hope, in the increased transparency of the spiritual atmosphere around him, and in the intenser light and more genial warmth of the "Sun of righteousness." Thus does this man of God come before us with a full-formed Christian character, — all its massive proportions being permeated by a God-given faith, and tempered by a piety more unaffected than that of any man I ever knew.

Again, he was *a man of great originality, and remarkable power.* He walked not in a beaten track. His method of interpretation was all his own; it was evolved by the new faith which inspired him, and maintained throughout a self-consistency unknown to biblical writers fifty years ago. Though his labor consisted in dealing with the most familiar statements, yet he never failed to shed upon his

theme a new and diviner light, and to invest it with rare and universal interest. It is no condemnation of his method of interpretation to say that it seemed, to the perverted understanding of that time, to be forced and unnatural. The value of this circumstance may be justly estimated by the fact, that the current methods of the world have been constantly assimilating to his method, ever since it has been in conflict with them.

It was in his style of exposition and clearness of illustration, rather than in his form of statement, that his originality consisted. It was manifested not so much by rhetorical aids, as by his vivid embodiment of the principle he would inculcate. In the early part of his ministry, he had too much hard work to do, too many open and covert foes to contend with, too many hurtful errors to overthrow, to permit him to loiter in the fields of literature for the gathering of verbal and rhetorical bouquets. He needed not these aids. His thought was rare, and burned with the truths of God. Howsoever expressed, it was sure to be remembered. The hearer might have no recollection of the dress. Whether clothed or unclothed, whether "in the body or out of the body," he might not be able to

say. One thing, however, he could say; a new thought, glowing like the sun in the heavens, with a light all its own, had found a place in his heart. He who possesses such a power need seek no other. The trappings of literature can never do the work of truth. They may dazzle the imagination; but truth alone can warm the heart. They may lead to the admiration of man, but never to the adoration of God.

Thus, his methods were marked by the utmost *simplicity;* and in this lay his power. That power might not *seem* remarkable. It bore no likeness to the thunderbolt; but it was rather like those quiet powers of nature, whose all-pervading energies accomplish the greatest results in the profoundest silence. Even those master-strokes, in which some great principle was made to cleave asunder the very heart of the systems of the world, were executed with such quiet ease that one could be little aware, at first, of the depth to which they smote. He never played with a subject; he never treated an unimportant theme; he never spoke without something to say. Both his preaching and his publications, however unpretending in form, have borne upon the vital principles of the gospel, and have

exerted an influence which coming generations alone can fully estimate.

I remark, again, that he was *a man of broad charity*. To judge this trait of character, it is necessary to see it in its proper relations, and in the connections it holds in one's own thoughts. To judge character in any respect, indeed, it is necessary to gain the intellectual and moral stand-point of that character. With Mr. Ballou that stand-point was love to man. He loved all men. With him love was not a passion, but a fixed and abiding principle. He believed that God loves all men, and that he has made it both the duty and the privilege of his children to cherish a similar love for each other. Moreover, he believed that the gospel is the divinely appointed instrumentality for conferring the highest good upon man. The error of the world, and whatever stands opposed to Christian truth, as he understood it, he regarded as the foe of man; and he felt bound to use the rare powers God had given him for its removal. If he soon found the world sincerely arrayed against him, it must be remembered that he was no less sincerely obeying his own sense of duty. And I submit whether the tendencies of the religious world do not indicate

that the instrument he wielded was, indeed, the "sword of the spirit." Strengthened by his love for man, he counted ease, personal favor, and popular honors, of little worth, if he could but accomplish the good to which God had called him.

That his labors to uproot the errors of men should have been sometimes construed into attacks upon the defenders of those errors, and should have drawn upon himself the slanders and the contumely of the bigots of his time, cannot be thought strange by those who are familiar with the religious history of the past. And when he replied to such attacks with a just measure of severity, aiming, as he always did, at the enlightening of those whom he addressed, instead of giving proof of a lack of charity, he but showed the manliness of his charity. When the government of our city uses the power committed to its hands for the removal of temptation, for the suppression of vice, and for the breaking up of the injurious practices which have long prevailed, we do not deny to the government a paternal character, although it may be compelled to some measures of severity. When the skilful and judicious surgeon applies the caustic or the knife to the diseased limb, we do not pronounce him un-

friendly to the powers of life, although the living nerve may twinge under his well-timed applications. So, when this far-seeing servant of God applied the caustic of divine truth to the moral diseases of men, what wonder if they betrayed a sensitiveness rarely known before? Consider his position. He was alone. The world was against him. He saw giant errors cursing the world, and the defenders of those errors hurling their anathemas at him on every hand. How could he be expected to move timidly, or accurately to measure the rod with which he chastised their folly? But, howsoever close a dealer with error he may have been, he always respected the honest man, and sought only to promote that knowledge of God which is eternal life. Thus, what may have sometimes seemed a want of charity, arose rather from the very breadth and fulness of his charity.

Some men's charity blinds their eyes; his strengthened his heart. Theirs manifests itself in a marked complacency towards existing errors and vices; his, in a discriminating love of man, — a love which could reprove men for folly, and yet seek to win them from it. There had been one before him who could denounce woe after woe

upon the scribes and Pharisees, designating them as a "generation of vipers," and yet, in behalf of the same individuals, could pray, "Father, forgive them, for they know not what they do." The true temper of his charity was seen in his bearing towards the accused and erring. Never was his voice heard in exultation over defections in the churches, whether of his own or of sister sects; but he was always ready to seize upon any and every circumstance which could tend to establish the innocence or to palliate the guilt of the accused. And when, from the fulness of the evidence, he could no longer doubt the accused one's guilt, a heavy sigh showed how deeply he felt the wound which such guilt inflicted upon the Master's cause.

Suffer me, my friends, to remark further, that he was *a man of singleness of purpose, and of spotless life.* To know the truth, and to proclaim it to all who would hear him, excited, early in life, the ambition of his soul. And the more the glories of the gospel enraptured his heart, as truth after truth became manifest to his understanding, the more eagerly did he devote his powers to the extension of a knowledge of the gospel among men. To

make known the Father unto men, was the work to which he believed himself called of God; and most faithfully did he labor to that end, vigorously employing the full powers with which he had been blessed. This, in his judgment, was by no means a narrow aim. However few or simple may have been the principles that he felt himself called to illustrate, they embraced all the moral issues of life, and all spiritual blessings. It was an attempt so to reform the ordinary methods of exposition as to reproduce the gospel to the apprehension of the common mind. During more than sixty years did he thus labor. Through every vicissitude, in every state of the tide, whether at flood or ebb, his devotion has been the same. The love he bore the truth was a perfect pledge of the constancy of his toil. "It was his meat and his drink to do the will of his Father in heaven." No side issue could mould his purpose; no popular favors could seduce his heart.

In whom has been witnessed a constancy more remarkable? Blessed by nature with a good physical constitution, he preserved his powers to a very great age, by a life of abstemiousness, and of uniform moderation. Though the weight of more than four-score years was upon him, his vigor was scarcely

abated; and his unassisted sight enabled him to read a Bible of fine print with tolerable ease. It was the vigor of such powers that he brought to the Master's service; and, in the calmness of extreme age, no less than during the ardor of youth, he pursued the great purpose of his life. When he had ceased to be sole Pastor of this society, and the responsibilities of the pulpit no longer rested upon him, he continued to speak often to his own flock, and oftener still he ministered to the congregations of believers abroad. Indeed, he has been accustomed to travel throughout New England, not unfrequently extending his journeys to New York and Philadelphia. He has occupied nearly every Sabbath during the past year in publishing the "glad tidings of a world's salvation;" and the people have received his messages as the parting benediction of their long-revered patriarch. Five or six weeks were thus spent in the city of New York during the severity of the past winter. It is no disparagement to other useful men to say that there is no man among us whose labors have been more eagerly sought, or whose communications have been listened to with a more uniform delight.

On the second Sunday in April last, he addressed

society; and he believed that his usefulness could not be increased by his removal to any other field of labor. In later years, when the society, having endured many reverses, felt the need of more ample resources, in perfect harmony with the spirit of his whole life, he cheerfully and voluntarily relinquished his own salary, placing the revenue of the society entirely at its command. Yet not a jot or tittle of his interest in the society was abated. Thus "a good man, out of the good treasure of his heart, bringeth forth good things."

There are many other particulars, in a life so rich with instruction, which, would time permit, might well claim our attention. But why speak of the character and goodness of such a man? Why say that the sun shines? His character is "known and read of all men."—Ah! it is the utterance of our hearts. Affection clings in fondness to these sacred memories. Are not his remains before us?—and his children in the gospel must speak freely of him.

I am aware that the family,* gathered here in sadness, must look upon this providence from a

* Mrs. Ballou was not sufficiently recovered from a severe illness to permit her attendance upon the solemnities at the church.

position peculiar to themselves. All that he was, as a distinguished servant of God, and an honored minister of Christ, is eclipsed by what he has ever been to you, — the wise, the affectionate, the honored and revered father. In the fulness of your regard for him, his every wish had the authority of a command. You have cherished him with an ardor of filial affection from which death alone could sever him, and which will sweeten your every memory of him.

But you will permit me to say that, in this hour of affliction, you have many reasons for gratitude. Your father has been spared, through the good providence of God, to a great age. He has been blessed with a remarkable measure of health and of strength. When sickness came, it found him at home, in the bosom of his family. You have been permitted to do all for him that the most assiduous love could accomplish. The soundness of his mind remained unimpaired, even under violent disease, to the end of life; calling forth expressions of surprise from his experienced physician. He was, probably, not unaware of his approaching end, having intimated that he thought his last sickness was upon him. His words, however, were few; nor was

there need that they should be many. The labors of his entire life had served to prepare your minds and hearts for this hour. He had many times fully uttered his thought on the great themes, life, death and immortality. It seems better that he should leave an example of silent, all-supporting trust; that he should show the sturdy power of his faith by dispensing with the encouragement of oft-repeated sympathy, and leaning confidently on that staff which had been his support through every trial of life.

Besides, he had often exhorted his companion to hold herself in readiness for his departure, forewarning her that every separation from her might be the last. But a few days previous to his death, he had renewedly impressed this upon her mind. What a sublime spectacle was this! At more than fourscore years of age, braving the rigors of mid-winter, and the extreme heat of summer, and regardless of the dangers that attend the rapid conveyances of our time, this veteran preacher "takes his life in his hand," and goes forth continually to promulgate the everlasting gospel! The sentiment ever in his thought is, "I am now ready to be offered, and the time of my departure is at hand: I

have fought a good fight, I have finished my course, I have kept the faith." His death finds his numerous children in health, and able to come together to participate in the solemnities of this occasion. If he must be taken from us, these several circumstances are what you would have them, and become reasons for gratefully acknowledging the Divine Hand.

I need not speak to you of consolation. Several of you are preachers of the gospel, and are accustomed to administer its consolations to those who are in affliction; and all of you are familiar with that gospel, as applicable to yourselves. The consolation it proffers, you already possess. You have been prepared to cherish it, by your education in childhood, by the pulpit instructions with which you have been familiar in maturer years, and by the home counsels of your honored parent. Besides, you will not forget that your griefs are shared by others, — not only by this society and congregation, but by thousands of believers throughout our Zion.

Those of you who have always resided under the same roof with him who has gone from us, must feel yourselves peculiarly afflicted. You will miss his genial presence, his kind voice, his daily counsels

and communion. But to the cherished parent who remains to you, there arises the duty of an increased manifestation of sympathy and filial regard. I find joy in the thought that I shall be permitted to share in the discharge of this duty. My relations to our beloved father—permit me to speak of him thus—have ever seemed to me of the most sacred character. So perfect and uninterrupted has been the good understanding existing between us, that I have never hesitated to turn to him with the most undoubting confidence. Communion, therefore, with his companion in her returning strength, and with his family, surrounded by those circumstances in the midst of which I have been accustomed to meet him, while valued for its own sake, will also be valued for the vividness with which it will bring before me my many communings with him whom I venerate as a father.

But, sacred as is your grief, here is a wider circle of mourners, who also claim our thoughts. Of this Christian church and society he was the loved and honored Pastor. Some of the aged men before me have toiled with him, hand in hand, these thirty-five years. When you reared the walls of this temple, and established the society which has ever since

held so conspicuous and honored a position in our midst, you called him, with one heart and one voice, to lead you in the way of salvation. He heard your call. He has devoted himself to your interests, and to the cause of his Master. His eloquence has, again and again, thrilled your hearts with the power of divine truth. He has dwelt among his people. His manhood, and his honored age, have been cheerfully given you. Through every vicissitude, he has labored for you, and counselled you for good. He has cherished you; and you have cherished him. But death heeds not affection, usefulness or honor. You have seen one after another of your number pass to his rest, until, in this bereavement, you have suffered an irreparable loss.

When the Junior Pastor of this society was inducted into his sacred and responsible office, an honored brother, as the organ of the installing council, solemnly charged him to seek advice and counsel from his venerable Senior. God knows how faithfully I have endeavored to obey this charge; and he alone knows how much of the success which has attended my feeble labors should be attributed to the aid I have thus received. Never did I seek that aid without feeling that it was rendered

with the most entire disinterestedness, and with a true regard to your spiritual welfare as a society. And never has my thought recurred to him who has honored this place during so many years of faithful labor, whether he was present with us or ministering elsewhere, without feeling that his very name is a "tower of strength." In this bereavement, therefore, you suffer a double loss.

The presence, to-day, in sorrow, of our ministering brethren, assembled in unexpected numbers,—unexpected, because of the shortness of the notice,—shows that this affliction is deeply felt, also, by our entire denomination. There is sorrowing, to-day, in all our churches. Our Zion is in mourning. Our head and leader has been taken from us; and we need to pray that God will sanctify his death, as he has sanctified his life, to the good of believers throughout our land.

This father in our Israel will be with us no more. The devoted husband, the affectionate parent, and the beloved friend, will no longer fill his place in the circle of cherished ones. The eminent Christian, and honored servant of God, will no more speak to us of the things of the heavenly kingdom. I am aware that no words of mine can utter the common

emotions of our hearts in this season of bereavement. It must remain, too, for a calmer hour, and a more skilful hand, to do justice to the memory of so great and good a man. In the mean time, let us cherish the virtues which rendered beautiful his life, and imitate that example which has shed new lustre upon the Christian's pathway. And let the gospel which he delighted to proclaim, assure us of a reunion with him, in a world of immortality and unfading glory.

# APPENDIX.

## ORDER OF SERVICES.

### FUNERAL CHANT.

### READING OF THE SCRIPTURES,

BY REV. O. A. SKINNER.

### HYMN.

On Zion's holy walls
  Is quenched a beacon light;
In vain the watchman calls,
  "Sentry! what of the night?"
No answering voice is here;
  Say, — does the soldier sleep?
O, yes, — upon the bier,
  His watch no more to keep.

Still is that heaven-touched tongue,
  Pulseless the throbbing breast;
That voice with music strung
  Forever put to rest.
To rest? A living thought,
  Undimmed, unquenched, he soars,
An essence, spirit-wrought,
  Of yon immortal shores.

Peace to thee, man of God!
  Thine earthly toils are o'er;
The thorny path is trod,
  The Shepherd trod before.
Full well he kept his word, —
  "I 'm with thee to the end;
Fear not! I am the Lord,
  Thy never-failing friend!"

We weave no dirge for thee, —
  It should not call a tear
To know that thou art free;
  Thy home, — it was not here!
Joy to thee, man of God!
  Thy heaven-course is begun;
Unshrinking thou hast trod
  Death's vale, — thy race is run!

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## PRAYER,

BY REV. THOMAS WHITTEMORE.

## HYMN.

VITAL spark of heavenly flame,
Quit, O, quit this mortal frame!
Trembling, hoping, lingering, flying
O, the pain, the bliss, of dying!
Cease, fond nature, cease thy strife,
And let me languish into life!

Hark! they whisper! angels say,
"Sister spirit, come away!"
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?—
Tell me, my soul, can this be death?

The world recedes!—it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount, I fly!
O grave! where is thy victory?
O death! where is thy sting?

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## SERMON,

BY REV. A. A. MINER.

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## HYMN.

Unveil thy bosom, faithful tomb!
Take this new treasure to thy trust,
And give these sacred relics room,
To seek a slumber in thy dust.

Nor pain, nor grief, nor anxious fear,
Invade thy bounds; no mortal woes
Can reach the peaceful sleeper here,
Where angels watch the soft repose.

So Jesus slept; God's dying Son
Passed through the grave, and blessed the bed;
Then rest, dear saint, till from his throne
The morning break, and pierce the shade.

Break from his throne, illustrious morn!
Attend, O earth, his sovereign word!
Restore thy trust! the glorious form
Shall then arise to meet the Lord.

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## CONCLUDING PRAYER,

BY REV. S. STREETER.

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## BENEDICTION.

The death of the Rev. Hosea Ballou, Senior Pastor of the Second Society of Universalists, in Boston, occurred on Monday, June 7th, at half past ten o'clock, A. M.

Immediately on receiving intelligence of the afflictive event, the Standing Committee of the society repaired to his late residence, and obtained permission of his family to make full arrangements for the funeral services.

Wednesday, June 9th, three o'clock, P. M., was fixed upon as the hour for the services at the church. The pulpit, galleries and organ, were clad in the habiliments of mourning.

After a prayer at the house by the Junior Pastor, the body was delivered into the custody of the committee of the society, and conveyed to the church. While entering the church, the organ discoursed mournful music, in harmony with the manifest sorrow of the vast multitude congregated there. The reverend gentlemen whose names follow, attended as

PALL-BEARERS.

REV. DANIEL SHARP, D. D.,
REV. S. BARRETT, D. D.,
REV. S. COBB,
REV. L. R. PAIGE,
REV. EDWARD TURNER,
REV. S. STREETER,
REV. T. WHITTEMORE,
REV. JOSIAH GILMAN.

## ACTION OF THE SOCIETY.

At a legal meeting of the Society, held Thursday evening, June 10th, 1852,— the evening of the day subsequent to the funeral,— it was unanimously

*Voted*, That the thanks of the Society be tendered to the Standing Committee, for the very acceptable manner in which they anticipated its wishes relative to the funeral of our late Father Ballou, and that the expenses incurred for the same be paid from the funds of the Society.

The following Preamble and Resolutions, reported by a committee appointed for that purpose, were also unanimously adopted:

Whereas it has pleased Almighty God to call to himself our venerable father in Israel, Rev. Hosea Ballou, the Senior Pastor of this Society, who departed this life on the seventh day of June, 1852, aged eighty-one years; and whereas, in recurring to the events of his long and memorable life, we bring to mind the time when he first appeared as the fearless advocate of what he then, and ever afterwards, felt to be God's truth, as revealed in the holy Scriptures; the moral courage with which he sustained that truth amid all the assaults of learning, bigotry and tradition, continuing faithful to the last in the path that was revealed to him as the path of duty; therefore,

*Resolved*, That the present prosperous aspect of the Universalist denomination, and the gradual infusion of its

principles into those of other Christian denominations, are monuments of honor to its pioneers, of whom Hosea Ballou was one of the chief.

*Resolved*, That the denomination of Universalists has therefore lost, in this dispensation of Divine Providence, a champion whose latter days it has delighted to honor,—a practical example of the working of the faith once delivered to the saints,—and one who has most ably worn the breastplate of righteousness and borne the shield of faith, and who has gone down to the grave "full of years and full of honors."

*Resolved*, That as sole Pastor of this Society during a period of about twenty-seven years, and as Senior Pastor for about eight years, his career has been uniformly marked by a wisdom and kindness, in all his intercourse with its members, both individually and collectively, which prevented even the approach of any discord between them; and by a large and broad charity, which made all mankind his brothers, and children of the same paternal God.

*Resolved*, That in the death of this venerable Christian, whom we have so long looked up to as a pastor, yea, even as a father, this Society especially has met with a heavy loss; and while we feel deeply the weight of this afflicting bereavement, we would gratefully acknowledge the kindness of an All-wise Providence, in having spared his life and continued his usefulness, in so signal and uninterrupted a manner, during the protracted period of his connection with us.

*Resolved*, That in the simplicity of his daily life, which was most truly a life without guile, we see a proof of his devotion to principle worthy of all honor; and in his inflexible integrity he has left an eloquent lesson, which all, young and old, may read with profit.

*Resolved*, That we sympathize most sincerely with the afflicted widow, children, and other relatives of our deceased pastor, in their bereavement; that we feel the poverty of language to administer consolation, and can only point them to the sublime truths of gospel grace which their departed relative spent his life in teaching; that we fervently commend them to Him who "tempers the wind to the shorn lamb;" and, while we can hardly expect to assuage their grief with the wound yet so fresh, we would bid them sorrow not as those without hope, but remember how many a weary soul has found rest from the teachings of him they now mourn, and direct them to the glorious faith that he is "not lost, but gone before."

*Voted*, That a committee be appointed from the Society to purchase a lot at Mount Auburn, cause the same to be properly enclosed, and deposit therein the remains of our Senior Pastor, as soon as the laws of the city will allow them to be removed; and that they cause a suitable monument to be erected over them.

The following gentlemen were then selected as that committee: THOMAS A. GODDARD, SYLVANUS PACKARD, OLIVER DEAN, ALONZO A. MINER, GEO. W. GAGE, ALBERT L. LINCOLN.

*Remarks made to the Sabbath-school, on the 13th June, being the Sabbath subsequent to the death of Rev. Mr. Ballou. By* T. A. GODDARD, *Superintendent.*

TEACHERS, CHILDREN AND FRIENDS:

It is known to you all that since we last met together here our venerable Father Ballou has died and been buried.

We have not often been visited by death in our school; yet we have seen the very young and beautiful child taken, we have seen an older scholar of great promise suddenly stricken down, and we have seen the teacher who loved to come up here sink gently away. And now the good old man, who has so long stood the patriarch of our denomination, has gone to his resting-place.

Thus the hand of death is everywhere, and strikes the aged, the middle-aged, the youth and the child, indiscriminately. This change — death — *must* come to all of us, sooner or later. We know it, yet we fear to die. Now, *I* would have you look upon death as a solemn event, but not as a dreadful one. I would have you take cheerful views of it. We lie down every night to sleep, having faith that we shall wake again in the morning; and what is death but the counterpart of sleep? — only, instead of awaking here again, we shall awake in a holier and happier world.

The pious mind, the reflecting mind, sees in all the order of nature undoubted signs of God's goodness, — yes, even in death. We are all liable to be stricken down at any time;

and yet, who would have it different? Who will not own that it is one of the greatest of blessings that we do not know the hour of our death?

Some may say, "But it is so hard to die young!" Is it so hard? Take the little child who was snatched away in all its spotless purity, and on account of whose loss the fond parents have been driven almost to distraction; or the older girl, just blooming, as it were, into womanhood,—the pride of her classmates, the idol of her family; or the young woman, just become active in good works,—a devoted Sabbath-school teacher, an affectionate daughter, a darling sister;—we bitterly mourn their loss. But, though called dead, they are always present. The mother still sees her lovely child, and it speaks to her in heavenly language; and our sister,—her loved features are always before us, and we listen to her songs over and over again; but they are angelic songs now. Then, too, if they die young, we see them always in their youth and loveliness. *We* grow old, but *they* never do. They ever appear to us in all their youthful beauty,—beauty of soul, as well as of body. And so of all friends, all kindred, whom death takes from us. We remember every one of their accustomed words and actions; ah, yes! and we remember every unkind word we ever spoke to them; and we wish—how sincerely!—that we could recall them. But then, also, we think of the kind words and good deeds that have passed between us and the dear departed, and the remembrance of *them* is like the visits of angels.

In the present instance it is not the young or the middle-aged that is taken from us. It is he whose venerated form has been so long familiar to us, and who has seemed so much a part of us that we almost thought he could not die.

There are some now present who, when this church was first erected, were led up here by their parents, and who have continued ever since to worship in this temple. They were children then, quite young, too,—not more than six or eight years old. Father Ballou was not *Father* Ballou then. He was not much older than I am now; and I recollect very distinctly his appearance. His hair was but slightly tinged with gray; his form was erect; and he had the same calm and dignified walk up the broad aisle which you have been accustomed to see.

I well recollect the crowds which attended upon his preaching, when he was first settled here. Year in and year out, every seat would be occupied, and many, very many, remain standing during the services. Indeed, he is the first preacher of whom I have any recollection whatever. From that time to this, he has been, perhaps, the most popular preacher of Universalism in New England. Few ministers could attract a larger audience in the country than he. What were the causes of this?

You probably know that he was not always a Universalist. His father was a Baptist, and he himself was brought up in that faith. At the age of nineteen he became a believer in the doctrine of the final salvation of all men. When he came to this belief, he openly avowed it. As he

studied his Bible more, he became sure that he was in the right path; and he was not the man to flinch when he felt that he had truth on his side.

He was a man of undaunted courage. You, children, may think it strange to hear this word, now. There is a courage which is shown by the soldier on the field of battle; but that is mere physical courage. There is a higher courage, which is displayed by him who stands up manfully and battles for the right, when all the world is opposed to him. It is to this courage that I refer; for, let me tell you that when Mr. Ballou first began to preach the glorious doctrine which we hold, the great body of the people looked upon him almost with horror, as a disorganizer, a preacher of the devil, and they turned their backs upon him. It took a man of strong moral courage to bear up against such rebuffs; but he *did* bear up, and nobly too. Here, then, was one cause of Father Ballou's popularity; he had advocated the truth when it was unpopular; while others shook, *he* stood firm. He never equivocated; people knew that he was honest, and they felt that they could trust him.

Again, if he was honest in his preaching of the gospel of Christ, he was so, likewise, in his dealings with men. He was frugal in his family. Commencing housekeeping, in this city, when the style of living was by no means so expensive as at present, his habits became fixed, and it was very difficult for him to change. He always continued to be very abstemious.

Father Ballou. though his age prevented his coming

among us often, yet took an interest in the school. He loved children. How often have we heard him quote that saying of the blessed Saviour, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven"! How he loved to dwell upon it!

And now he has gone down to his grave, "full of years and full of honors." Will he be forgotten? O, no! "Though dead, he yet speaketh."

By the world he will be remembered as the apostle of Universalism, the advocate of the paternal character of God; and he will speak to men as of old, when he charged them to cast away all their creeds and superstitions, and to search the Scriptures for themselves.

To his people he will speak whenever they shall enter this temple, reminding them of the many years he dwelt with them in peace, and of the glorious truths that have dropped from his lips.

To *us* he will speak, with his benignant eye, as often as we shall enter this room, telling us, in the language of the apostle, "Beloved, let us love one another; for love is of God." This theme — the love of God — was indeed one which he delighted to dwell upon; and with what unction would he treat it in all its length and breadth!

Finally, beloved children and friends, let us contemplate his glorious death. See him, bending under the weight of eighty-one years, going about, Sabbath after Sabbath, preaching the word, and doing all the good he could,— conscious that death was near him always, and yet calm and

strong in the hope of the gospel of Christ, and ready, at any time, to obey the summons to depart.

Would, my children, that, when *we* come to die,— whether it be this week or next, this year or next, or whether we live to see four-score years, as he has done,— we may be able to look back upon our lives with as little regret as he did! Let us remember that the consciousness of a life well spent is the best smoother of the bed of death. Let us have strong, living faith in Jesus; let us show that faith by our works. Then we may die as he did; for he, literally, when his summons came, "wrapped the drapery of his couch about him, and lay down to pleasant dreams."

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